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Except where indicated otherwise in the table of contents the following is a complete translation of the monthly theoretical journal of the Central Committee of the Korean Workers Party published in Pyongyang.

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THE GREAT LEADERSHIP AND THE IMMORTAL ACHIEVEMENT

Pyongyang KULLOJA in Korean No 4 Apr 83 pp 2-8

[Text] As they commemorate in a most meaningful manner the birthday of the respected and beloved leader Comrade Kim Il-song in a majestic environment wherein another great turnaround is taking place on the road of attainment of the chuche revolutionary cause and the whole country is filled to overflowing with a revolutionary mettle and the vigor of youth, our people look back with deep emotions on the immortal achievement scored by our leader that will be shining for centuries to come.

The great leader Comrade Kim Il-song, sagaciously leading our revolution, an arduous and complex revolution without parallel, along the ever victorious one road with his uncommon wisdom and matchless leadership over the long period of more than half a century, has compiled an immortal great achievement that has taken its permanent place in the history of the fatherland and in the history of the revolutionary movement of the working class.

The entire course of the revolutionary activity of the respected and beloved leader Comrade Kim Il-song is prideful annals shining as a watershed in the history of the fatherland, opening up the road ahead for the times and the revolution with his wisdom of chuche.

With intense national pride and confidence for living and fighting revolution, loyally revering the great leader Comrade Kim Il-song who has been leading the Korean revolution along the one road of victory and glory, our people are firmly reaffirming their resolve to go forward to fight more vigorously for the attainment of the chuche revolutionary cause.

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Respected and beloved leader Comrade Kim Il-song is the great charterer and helmsman of the chuche revolutionary cause who has been leading the Korean revolution along the one road of victory, marking a new beginning of Socialism,, Communism in our country.

The revolutionary cause of the working class, the socialist, communist cause, is charted by a peerless leader of the working class, and under the leadership

of the leader, is moved forward to win its victory and attainment. The revolutionary cause of the working class is none other than the cause of the leader, which is a lofty cause in order to completely realize the independent stand and attitude of working people.

The leader of the working class is the supreme brain behind the masses of people, their supreme helmsman, and as such, not only sets forth the guiding thought and guiding theory, and strategy and tactics of the revolution but leads the revolutionary struggle and construction task to victory, organizing and mobilizing the masses of people.

The great leader Comrade Kim Il-song, by founding the immortal chuche ideology in the early days he set out on the road of revolution, has illuminated the road ahead for the times and the revolution, and thoroughly embodying it in all areas of the revolution and construction, has been making the entire course of the Korean revolution shine as a history of victory and glory.

The respected and beloved leader Comrade Kim Il-song, by enunciating the chuche-oriented revolutionary line, strategy and tactics and leading the heroic anti-Japanese armed struggle to victory in the darkest period of the Japanese imperialist rule when the dark clouds of a ruined country were hanging heavily over our people and the whole nation was at a crossroads of life or death, struck down the Japanese imperialist aggressors and attained the historic cause of fatherland restoration. Amid the flames of the long anti-Japanese revolutionary struggle was created the great revolutionary tradition, a cornerstone for the ages making it possible for our revolution to press hard on the heels of the enemy, unshaken by whatever storms.

The great leader Comrade Kim Il-song, brilliantly accomplishing the great tasks to timely found a new-type revolutionary party and build a revolutionary government of the workers and peasants and a standing armed force, actively clearing all kinds of barriers even under such complex, chaotic post-liberation circumstances, created a firm guarantee making it possible to victoriously move our evolution forward.

In such a difficult postwar period that everything had been destroyed and reduced to ashes, the great leader Comrade Kim Il-song, by firmly believing in the people and going in among the masses and energetically inspiring them, actively cleared the multilayer barriers and performed heroic exploits and miracles astounding the people of the world in the revolution and construction. Amid this dynamic revolutionary march our party and people wrote the glorious history of the great chollima upswing and achieved the great leap forward of accomplishing the difficult and complex task of industrialization in a mere 14 years.

The great leader Comrade Kim Il-song, successfully accomplishing the two stages of social revolution in a historically short span of time, established the most advanced, superior socialist system in this land and transformed our country into an energetic, dignified socialist state of self-dependence, self-support, and self-reliant defense.

Under the sagacious leadership of the party and the leader our people, by energetically pushing for the three revolutions--ideological, technological,

and cultural--with the slogan held high for conversion of the whole society to the chuche ideology, are making a great advance in all areas of society remaking, nature remaking, and human remolding, and have ushered in the heyday of a great national growth and prosperity unprecedented in the history of the fatherland.

The journey in which the great leader Comrade Kim Il-song has led the Korean revolution along the one road of victory is a prideful travel in which a brilliant example of revolutionary leadership has been set and embodied, which guarantees the victory of the socialist, communist cause.

The respected and beloved leader Comrade Kim Il-song throughout the course of leading the Korean revolution has always maintained it as a firm principle to push ahead with the revolution and construction in our style on the chuche stand.

The great leader Comrade Kim Il-song taught as follows:

"Most important to our party in correctly leading the revolutionary struggle and construction task of the Korean people was thoroughly establishing chuche." ("A Collection of Writings of Kim Il-song," Vol 19, p 304)

Thoroughly establishing chuche is a basic question bearing on the destiny of our revolution.

The stand and revolutionary spirit of going forward to solve all questions independently, creatively, constitute a basic source which makes it possible to insure the scientific nature and uniqueness, principled character and consistency in formulating and carrying through the revolutionary line, and victoriously move the arduous and complex revolutionary struggle and construction task forward.

The great leader Comrade Kim Il-song, putting the question of establishing chuche in the forefront as the basic question of victory in the revolution, has been directing keen attention to going forward to resolve everything in our style to suit the interests of our revolution and the specific conditions of our country. It is becoming an important characteristic of the revolutionary leadership of the great leader Comrade Kim Il-song to always hold the demands of the developing times and revolution, the aims of the masses of people, with keen insights into them, as the starting point for thinking and practical struggle and boldly set forth, unconstrained by any extant precedent or proposition, a new line and policy if that is what revolutionary practice demands and the masses of people aim for, and go forward to carry them through to the end.

All the lines and guidelines of our party, the immortal ideotheoretical heritages and the revolutionary activity of the respected and beloved leader start through and through from the chuche stand, and uniqueness and creativeness run through them. All the lines and guidelines enunciated for the first time by the respected and beloved leader Comrade Kim Il-song such as the basic line of socialist economic construction and the guideline for the socialist remaking of production relations, the line of construction of a self-reliant national

economy and the military line of self-reliant defense, the guideline for the revolutionization, working classization of the whole society and the line of three revolutions--ideological, technological, and cultural--which occupy brilliant places in the glorious history of our party, are all that have been set forth uniquely on the chuche stand to suit the specific demands of our revolution, the aims and interests of the people.

Because of the presence at the helm of the respected and beloved leader Comrade Kim Il-song who has been leading the revolution in our style on the chuche stand, our party and people have been able to successfully chart the road of victory without any tilting throughout our trials-filled revolution, and bring about the transformation of the century in the revolution and construction.

The respected and beloved leader Comrade Kim Il-song, throughout the course of leading the Korean revolution always firmly believing in the strength of the masses of people and being with the masses, has also set a great example of revolutionary leadership inspiring the creative strength of the masses and advancing the revolution and construction extraordinarily fast.

Leadership for the revolution is an art of organizing and mobilizing the masses in the revolution and construction, and the victory or defeat of the revolution, in the final analysis, depends in large measure on how and by what method the masses of people, who are in direct charge of the revolution and construction, are organized and mobilized.

Inasmuch as the masses of people are the makers of history and the decisive force of the revolution and construction, only when, relying on the masses, their inexhaustible strength is correctly organized and mobilized, is it possible to victoriously move the revolutionary cause forward.

The respected and beloved leader Comrade Kim Il-song, who goes forward to solve all questions, firmly believing in the strength of the masses of people and relying on them, has been bringing about ceaseless innovation and miracle in the revolution and construction, successfully clearing all kinds of barriers and trials by strictly adhering to the revolutionary mass line and always going in deep among the masses and energetically inspiring their creative strength.

The party and the leader firmly believing in the people and thoroughly relying on the inexhaustible strength of the masses of people and the people on their part embracing with all their hearts the line and policy set forth by the party and the leader and devotedly carrying them through is where the secret of all of our victories lies.

The great leader Comrade Kim Il-song, saying that always being with the people gives him faith and strength and courage, visits the working people and teaches the masses at the sites where the masses of people live and work amid the seething realities of the revolution and construction, and inspires them to perform heroic exploits. On the road of the great on-the-spot guidance of the great leader who visits indefatigably everywhere throughout the country, unique lines and guidelines are set forth reflecting the specific conditions

of the country and the mature demands of the developing revolution, and the desires of the people are being realized brilliantly.

The great on-the-spot guidance the respected and beloved leader Comrade Kim Il-song is continuing ceaselessly is the most revolutionary and people-minded leadership method created by our leader, and constitutes a firm guarantee which makes it possible to precisely embody the aims and demands of the masses of people in the line and policy of the party, synthesize their creative wisdom and achieve a great leap forward in the revolutionary struggle and construction task. The great transformation that has taken place in our country, the proudfest achievements scored on all fronts of socialist construction are unthinkable apart from the matchless leadership of the great leader Comrade Kim Il-song who, always being with the masses of working people such as the workers, the peasants, awakens the masses and gives them faith and courage, and inspires the revolutionary fervor and creative positiveness of the masses.

The great leader Comrade Kim Il-song has set the example of resolving the difficult and enormous task arising in the revolution and construction by a movement of the entire masses, an all-people movement.

The mass movement is a form of struggle to organize and mobilize the broad masses in the revolution and construction, and a powerful leadership method of the party of the working class to lead the masses.

In order that the party of the working class which has come to power, may energetically push ahead with the revolution and construction, it must positively rely on the masses and maximally set the strength of the masses in motion, and to that end, it must widely organize and launch the mass movement.

The great leader Comrade Kim Il-song taught as follows:

"We have also carried out many enormous and difficult construction projects successfully by the method of launching a mass movement." (Ibid., p 312)

The great leader Comrade Kim Il-song, attaching great significance to the mass movement throughout the period of leading the revolution and construction, has sagaciously led the way in energetically launching it.

The great leader Comrade Kim Il-song, by initiating and sagaciously leading mass movements such as the all-out nation-founding thought mobilization movement immediately following liberation, successfully pushed for the task of remolding the ideological consciousness of working people and energetically stepped up the construction of a new fatherland.

The proudfest history of the great upswing in socialist construction and the chollima movement initiated and developed in our country faithfully shows the might of the matchless, tested leadership of the great leader Comrade Kim Il-song leading the revolutionary struggle and construction task through mass movement.

The chollima movement was a great mass march movement which, providing the opportunity of a great turnaround in the developing revolutionary mass movement, brought forth the chollima era in our country. Amid the great chollima march all manner of passivity and conservatism, and technological mysticism came to be blown to smithereens, a basic turnaround came to occur in people's ideomental features and way of work, and everywhere a ceaseless upsurge in production came to be achieved.

The movement to win the red flag of three revolutions and the movement to learn from the example of unsung heroes vigorously under way today in our country under the sagacious leadership of the party and the leader represent a mass movement in new higher form and as such, are becoming an energetic driving force pushing for the conversion of the whole society to the chuche ideology. Through these movement a great turnaround is taking place in ideological remolding, technological remaking, cultural remaking, and ceaseless heroic exploits are being achieved in all areas of the revolution and construction.

Truly, the mass leadership method of the respected and beloved leader Comrade Kim Il-song who goes forward to solve all questions arising in production and construction, firmly believing in the strength of the masses of people and setting it in motion, is the most revolutionary, scientific, people-minded leadership method.

The great leader Comrade Kim Il-song's revolutionary principled character and indomitable will, clear scientific foresight and sagacious insight not only into today and the near future but also the distant future, organizational skills and revolutionary launching power constitute the basic factor that has made it possible to energetically advance our people's revolutionary struggle and construction task.

The great leader Comrade Kim Il-song clearly sees through all circumstances and actual conditions, however complex the environment, sagaciously enunciates the direction of primary offensives of the revolution and even the method for the prosecution, and brilliantly carries out difficult and enormous tasks by the revolutionary launching power to boldly blueprint and formulate operational plans for all tasks with incomparable grit and iron will and aggressively push ahead with them, and thus brings about ceaseless miracle and leap forward.

Our respected and beloved leader possessing uncommon leadership skilles, meets however difficult barriers and trials head on and turns adversity into prosperity, and goes forward to actively clear a new situation for the revolution.

The great leader Comrade Kim Il-song's uncommon leadership features constitute the basic source that has made it possible for the arduous, complex Korean revolution to clear formidable trials and barriers and write a history of such great transformation as obtains today.

The great leader Comrade Kim Il-song is genius of the revolution and construction who has compiled such immortal achievement that will be shining for centuries to come.

The history of the Korean revolution dating back more than half a century represents a prideful journey filled with great events and brilliant exploits, and the transformation and miracle of the century.

The greatest of the achievements compiled by the respected and beloved leader Comrade Kim Il-song before the fatherland and the people is that he saved the fate of our people hanging in the balance and added luster to the sovereign rights and glory of the nation.

Our people, because of the sovereign rights of the nation robbed by the Japanese imperialists in bygone days, had been subjected to unbearable racial humiliation and mistreatment as a people of a ruined country over many years, and our country had even lost its identity on the world map. It had been the long-cherished earnest national desires of our people to drive out the treacherous Japanese imperialists and achieve the independence of the fatherland and the liberation of the nation, break the shackles of oppression and enjoy a genuine living.

Such long-cherished national desires of our people were reserved for a brilliant fulfillment by the great leader Comrade Kim Il-song who set out on the road of revolution, personifying the thirst of the whole nation and the demands of the times, and attained the historic cause of fatherland restoration, personally clearing arduous trials and multilayer barriers. This was a great event that put an end to our nation's long history of suffering and brought about a basic turnaround in the plight of our people.

Going forward as he does to chart the road of victory, boldly checking the formidable situation and crisis of the revolution, the great leader Comrade Kim Il-song, by personally shouldering all the heavy burden of the front line and the rear in the awesome three-year war against the armed invasion of the U.S. imperialists and by energetically organizing and mobilizing all of the people in the sacred struggle for the freedom and independence of the fatherland, led the Fatherland Liberation War to victory.

The great leader Comrade Kim Il-song, by vanquishing the so-called numerical and technical superiority of the U.S. imperialists with his chuche-oriented strategy and tactics, plan of campaign, intrepid commanding art and dealing a shameful defeat to the scoundrels, performed a military miracle astounding the world.

Under the sagacious leadership of the respected and beloved leader Comrade Kim Il-song our people, by winning a great victory in the Fatherland Liberation War, bashed in the stuck-up nose of U.S. imperialism and started the scoundrels on their downhill slide, and firmly defended the sovereign rights of the country and highly demonstrated the glory of the nation.

The arduous anti-Japanese armed struggle which had saved our nation from the crisis of life or death, and the victory in the Fatherland Liberation War which had defended the sovereign rights of the fatherland and the security of the people, were historic events that opened up a new era of the colonial national liberation revolution, an era of new upsurge in the anti-imperialist, anti-U.S. struggle, and great victories that made our fatherland, which had even lost its identity on the world map, demonstrate its pride as hero Korea. Precisely herein lies one of the immortal achievements compiled by the great leader Comrade Kim Il-song before the times and the revolution, the fatherland and the people.

That he has transformed our country into an infinitely growing and prospering socialist power, bringing about the leap forward and transformation of the century in the revolution and construction, is another great achievement scored by the respected and beloved leader Comrade Kim Il-song.

The great leader Comrade Kim Il-song taught as follows:

"The Korean people, launching their indomitable struggle always deeply convinced of the correctness of their cause despite many barriers and trials encountered on their road of forward movement and eliminating the centuries-old backwardness and impoverishment in a short period of time, have built an admirable new socialist society." ("Answers to Questions Posed by Foreign Journalists," 1973 edition, p 190)

For the masses of working people such as the working class, there is nothing more precious than their true fatherland. The masses of working people, only through the growth and prosperity of the fatherland, can chart the road ahead for their happiness, and go forward to attain the socialist, communist cause to the end.

The true fatherland of the working people comes to grow and prosper in the bosom of a peerless leader of the working class. This is so because neither the genuine glory and dignity of the fatherland and the people nor the enrichment, strengthening, and development of the country and the happy life of the people are thinkable apart from the leadership of a great leader.

For our people, the bosom of the fatherland is none other than the bosom of the great leader Comrade Kim Il-song.

Today everything most precious and prideful which radiates rays in our fatherland is tied in with the revered name of the great leader Comrade Kim Il-song. That is why our people, whenever they think of the rewarding and happy life they enjoy in the socialist fatherland, come to think of the benevolent bosom of our great leader.

It is because of the presence of the chuche socialist fatherland provided by the respected and beloved leader Comrade Kim Il-song that our people have been able to become a people of intense pride living and struggling in a dignified manner in their own rights, never again allowing the destiny and sovereign rights of the nation to become a plaything of others, and it has become possible to achieve eternal happiness in this land for ten thousand generations to come.

That the great leader Comrade Kim Il-song has transformed our fatherland into an independent sovereign socialist state and provided an infinitely happy life for our people constitutes an immortal achievement that has brilliantly attained in one generation a historic cause which had not been possible to attain for centuries.

Truly, if the 20 years of the anti-Japanese revolution personally charted and led by the great leader Comrade Kim Il-song were a period shining with his immortal achievement in saving the fate of our nation hanging in the balance, the post-liberation 40 years of creation and construction are prideful decades engraved with his achievement that has defended the sovereign rights of the fatherland and the people and brought about the national growth and prosperity in this land, an achievement that will be shining for centuries to come.

Another great achievement compiled by the great leader Comrade Kim Il-song before the times and the revolution is that, brilliantly accomplishing the great task of founding a chuche-oriented revolutionary party, he has strengthened and developed the Korean Workers Party into an authoritative, dignified vanguard unit.

To build the party of the working class as a powerful vanguard unit is a crucial question bearing on the future of the revolution and the destiny of the nation. Only if the party is ceaselessly strengthened as the revolution advances, is it possible to energetically move the arduous, complex revolutionary struggle forward, and go forward to brilliantly attain the revolutionary cause.

The great leader Comrade Kim Il-song, from the first day of the founding of our party presenting it as the basic question for the victory of the revolution to strengthen the party in organizational and ideological terms, has devoted all his energies to the task aimed at enhancing the combat strength and leadership role of the party.

The history of our party construction is a history of the tireless struggle and matchless, tested leadership of the respected and beloved leader Comrade Kim Il-song who, since nurturing the historical roots of the party early on amid the flames of the anti-Japanese revolutionary struggle, has been devoting all his energies with a view to building a steely revolutionary party.

The great leader Comrade Kim Il-song, by setting forth the chuche-oriented party construction line for establishing the unitary ideology system of the party and by sagaciously leading the way in brilliantly carrying it through, has thoroughly organized our party as powerful general staff of the Korean revolution. That our party, clearing the rugged road of struggle without parallel, has grown up into an invincible revolutionary party that it is today and come to ably carry out whatever difficult and complex historic tasks is the result that the respected and beloved leader Comrade Kim Il-song, looking into the road ahead for the revolution and the future of the nation, has been building our party as a powerful combat unit with a view to the future.

Under the sagacious leadership of the great leader Comrade Kim Il-song our party today is highly demonstrating its name as a most mature, tested party possessing an ever-victorious might, as a great party possessing sound organizational and ideological bases making it possible to go forward to brilliantly attain the chuche revolutionary cause.

On the march route toward conversion of the whole society to the chuche ideology the unity of ideological will and revolutionary solidarity of the party ranks based on the chuche ideology have been consolidated like bedrock, and a revolutionary work system has been firmly established within the party and the revolutionary discipline of the entire party moving in unison has come to be strengthened more than at any time. Precisely herein lies the source of the might of our party as a guiding force forever defending its revolutionary character and going forward to attain the chuche revolutionary cause to the end. With the organizational and ideological bases of the party consolidated like bedrock, the basic question influencing the destinies of the party and the revolution has come to be solved brilliantly in our country. This is the most prideful victory scored in the Korean communist movement, a victory that cannot be traded for anything.

Today our party commands absolute authority among the masses of people, and enjoys their infinite trust. Our people confidently see the bright future of the revolutionary cause and their own future in the greatness and correct leadership of the party. History knows of no one who has done what has been done by the respected and beloved leader Comrade Kim Il-song who, possessing such infinite energy and matchless leadership power, has brilliantly accomplished the historic task of strengthening and developing the Korean Workers Party into a most mature, tested party, into a great guiding force ably leading the revolutionary struggle of the masses of people.

Truly, the respected and beloved leader Comrade Kim Il-song, by brilliantly resolving all the historic tasks presented by the times and the revolution on the long, arduous road of revolution over more than half a century, has made immortal great contributions to the attainment of our revolutionary cause and the history of the revolutionary movement of the working class. All the gains of our revolution such as the ever-victorious iron party and the invincible revolutionary government, the most superior socialist system and the high glory and happiness our people are enjoying, have all been won because of the presence of the great leader Comrade Kim Il-song, and these will be shining eternally together with our revolutionary cause.

Under the sagacious leadership of the party and the leader our people have scored a great achievement in the struggle to attain the chuche revolutionary cause. That firm resources have been created which make it possible to go forward to attain the chuche revolutionary cause to the end represents a historical sum of the Korean revolution and a precious victory which cannot be compared to anything.

By consolidating the great achievement and victory scored in attaining the chuche revolutionary cause and by relying on them and more energetically moving forward, we must hasten the complete victory of Socialism and the independent reunification of the fatherland to the earliest possible date.

To firmly insure the leadership of the party is the decisive guarantee for moving our revolution forward along the road charted by the respected and beloved leader Comrade Kim Il-song and attaining the chuche revolutionary cause. Only by the leadership of our party is it possible to energetically move the revolution forward and go forward to brilliantly attain the chuche revolutionary cause.

All of the party members and working people, engraving in their hearts the revolutionary conviction that only when they loyally uphold the leadership of the party and move forward along the one road the party teaches can they always win victory, must highly display the enthusiasm of loyalty in the struggle to carry through the intent and policy of the party.

We must also deeply engrave in our hearts the revolutionary thought of the great leader Comrade Kim Il-song, the chuche ideology, as a firm revolutionary world view, as a credo of life and struggle, and go forward to infinitely add luster to the immortal achievements and precious gains made by our leader on the arduous road of revolution.

The more the revolution advances onto a higher stage and new enormous tasks arise, the more we must strengthen in every way the party, general staff of the revolution, and consolidate like bedrock the unity of ideological will and revolutionary solidarity of the entire party and all of the people.

Engraving in our hearts absolute loyalty to go forward only along the road the party and the leader teach, even if mountains and swamps may stand in the way, we must fight on, totally dedicating body and mind to the revolutionary cause being led by the party.

Today our party hopes that all of the functionaries and party members will prepare themselves as indomitable revolutionary soldiers, genuine chuche-oriented communist revolutionaries who live and work like the leading characters in the feature films "County Party Responsible Secretary" and "Always with One Heart," "Oath Sworn on That Day" and "Wolmi Island."

Holding the hero in feature film "County Party Responsible Secretary" and 10 party members of Nakwon, and the hero soldiers of Wolmi Island as a mirror, we must bring about a basic turnaround in our ideomental life and way of work, way of life.

As long as there is the presence of the sagacious leadership of the great leader Comrade Kim Il-song leading the revolution and construction along the ever-victorious one road and the presence of the tested guidance of our party, there shall always be none but victory and glory on the road ahead for our people, and our revolutionary cause shall inevitably win its ultimate victory.

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TO ESTABLISH THE UNITARY IDEOLOGY SYSTEM OF THE PARTY IS A BASIC GUARANTEE
FOR THE ULTIMATE VICTORY OF THE CHUCHE CAUSE

Pyongyang KULLOJA in Korean No 4 Apr 83 pp 9-15

[Article by Kim Hwan]

[Text] The victory of the revolutionary cause of the working class is guaranteed by the militant might of the party, and the source of the might of the party lies in the solidity of its organizational and ideological bases.

The task to establish the unitary ideology system of the party is a lofty task to win the victory of the socialist, communist cause, strengthening the party of the working class in organizational and ideological terms and enhancing its militant might. The party of the working class, only when it energetically launches the struggle to establish the unitary ideology system, can insure the unity of ideological will and action of the party ranks, and go forward to victoriously lead the revolution and construction.

The great leader Comrade Kim Il-song, by setting it forth from the first day of the founding of our party as the basic line of party construction to establish the unitary ideology system of the party and by sagaciously leading the struggle for the embodiment, has scored the immortal achievement of creating sound organizational and ideological bases making it possible to firmly defend the revolutionary character of our party as a chuche-oriented party and attain the chuche revolutionary cause from generation to generation to the end.

With the basic line of party construction for establishing the unitary ideology system of the party brilliantly embodied under the sagacious leadership of the great leader Comrade Kim Il-song, our party has been strengthened and developed into an invincible combat force wherein the unity and solidarity of the party ranks have been completely realized on the basis of the chuche ideology system, into a steely revolutionary party leading our revolutionary cause along the one road of victory.

All the victories and precious achievements which will take their shining places in the history of the prideful struggle of our people for our party construction and attainment of the chuche cause are brilliant fruits of the

struggle energetically launched under the sagacious leadership of the great leader Comrade Kim Il-song to establish the unitary ideology system of the party.

Practical experience in our party construction eloquently shows that going forward to energetically launch the struggle to thoroughly establish the unitary ideology system of the party is where the genuine road to glorifying ours forever as Comrade Kim Il-song's party lies, where a firm guarantee for hastening the ultimate victory of the chuche revolutionary cause is.

It constitutes a firm guarantee and a most lofty and sacred duty arising before party members and working people for the ultimate victory of the chuche cause to more thoroughly establish the unitary ideology system of the party and unswervingly protect and defend the party and the leader politicoideologically, with their lives, whatever the adversity, and go forward to highly uphold with loyalty the leadership of the party and the leader.

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Establishing the unitary ideology system of the party is an important task which must be tightly grasped by the party of the working class for the strengthening and development of the party of the working class and for the victory of the socialist, communist cause.

The great leader Comrade Kim Il-song taught as follows:

"The task of establishing the unitary ideology system of the party must be ceaselessly continued as long as the party exists, and the more the revolution deepens and develops, the more the task must be strengthened." ("Kim Il-song Selected Works," Vol 8, p 401)

To say to establish the unitary ideology system of the party means to arm party members and working people with their leader's thought and their party's policy, firmly unite them around the leader and the Party Center, and achieve the complete and unconditional unity of thought, will, and action of the entire party and all of the people, and make them go forward under the unitary leadership of the leader to carry out the revolutionary task, holding the leader's thought as the unitary guiding principle.

To establish the unitary ideology system of the party is a principled question arising in the construction of the party of the working class and in the attainment of the revolutionary cause. The party of the working class, only if it thoroughly establishes the unitary ideology system of the party, can strengthen its organizational and ideological bases and ceaselessly enhance the combat strength of the party, and go forward to win the ultimate victory of the revolutionary cause. Therefore, to establish the unitary ideology system of the party constitutes a basic principle which the party of the working class must invariably adhere to throughout the period of its activity, and a firm guarantee for the ultimate attainment of the revolutionary cause.

To establish the unitary ideology system of the party, above all by turning all of the party members and working people infinitely faithful to the leader

and his cause, makes it possible to go forward to attain the chuche cause, the socialist, communist cause to the end.

Whether or not faithful to the leader and his cause is a basic question influencing whether or not the revolutionary cause charted by the leader, the socialist, communist cause, will be attained.

Only by being faithful to the leader and his cause is it possible to go forward to brilliantly attain the revolutionary cause of the working class, the socialist, communist cause.

The revolutionary cause of the working class is the leader's revolutionary cause. The revolutionary cause of the working class is charted by the leader, and wins victory and gets attained under the leadership of the leader. The leader of the working class illuminates the road ahead for the revolution, sets the direction and method of struggle, and leading the masses of people, who are the subject of history and the motive power for social development, goes forward to attain the socialist, communist cause. Consequently, in order to win the victory of the revolutionary cause of the working class, it is imperative to loyally uphold the leader who has first charted the road of revolution, and be faithful to his cause. Being faithful to the leader and his cause is precisely where a firm guarantee for going forward to brilliantly attain the chuche cause, the socialist, communist cause, lies.

The task to establish the unitary ideology system of the party is essentially a task to turn party members and working people into fervent communist revolutionaries infinitely loyal to the party and the leader.

Only through the task to establish the unitary ideology system of the party is it possible to make party members and working people highly revere with loyalty the great leader Comrade Kim Il-song and absolutize our leader's authority, turn our leader's thought and teachings into their credo, into their conviction, and go forward to observe the principle of unconditionality in executing our leader's teachings. Again, only by so doing is it possible to make all of the party members and working people think, breathe, and act in accordance with the thought and intent of the great leader Comrade Kim Il-song, and turn them into quintessential elements of the revolution through whose veins none but the clear chuche-type blood runs.

To say that one is a genuine chuche-oriented communist revolutionary means none other than one whose whole body is filled to overflowing with the clean chuche-type blood, one who has thoroughly armed himself with the great revolutionary thought of the respected and beloved leader Comrade Kim Il-song and is infinitely faithful to the party and the leader.

He who has thoroughly established in himself the unitary ideology system of the party, comes to hold, engraved in his heart, unswerving loyalty to the great leader Comrade Kim Il-song, whatever the adversity, entrust all destinies altogether to our leader, and struggle, giving his all, firmly convinced that the road of revolution our leader teaches is none other than the road of victory and glory.

Thus the task to establish the unitary ideology system of the party, by turning all of the party members and working people into fervent chuche-oriented communist revolutionaries who have deeply engrained in their hearts absolute and unconditional faithfulness to the great leader Comrade Kim Il-song, makes it possible for them to forever loyally revere our respected and beloved leader and go forward to attain from generation to generation to the end the chuche cause charted by the leader.

To establish the unitary ideology system of the party, also by firmly insuring the politicoideological unity and purity of the party ranks based on the leader's thought, makes it possible to brilliantly attain the chuche cause.

To insure the politicoideological unity and purity of the party ranks is a basic requirement in strengthening the combat strength of the party and going forward to attain the leader's revolutionary cause to the end.

To say to insure the politicoideological unity and purity of the party means to achieve the unity of ideological will centered around the leader and based on the leader's thought, and turn the party ranks into a pure force of loyalty free of any hodgepodge ideas and subversive alien elements.

The revolutionary party of the working class must unite and solidarize firmly as one based on the leader's thought and must not tolerate even a small factional element.

Essentially, the communist movement is a highly organized movement unlike all prior social movements, and in consequence, only if the revolutionary force is firmly united into one political force centered around the leader, can it move forward victoriously and win the ultimate victory. The historical experience of the international communist movement shows that failing to realize the unity of thought, will and action of the party ranks, factions and groups come to emerge within the ranks and the party will become unable to properly sustain its very existence and can make a mess of the leader's revolutionary cause charted through an arduous struggle.

Therefore, the party of the working class, tightly grasping it as a basic question bearing on the destiny of the party, the destiny of the revolution to defend and strengthen the unity and solidarity of the entire party centered around the leader, must always put great efforts into this task.

When the rock-hard unity and solidarity of the party ranks are achieved, the party can strengthen and develop into the glorious Comrade Kim Il-song's party forever carrying on the chuche bloodline, and go forward to attain the chuche revolutionary cause charted by the great leader, to the end.

The party is a political weapon for realizing the leader's thought and leadership, and a driving force for the revolution and construction. Only the party which defends and ceaselessly strengthens the unity and solidarity of the party ranks, can acquit itself fully of its role as a guiding force in the revolutionary struggle and construction task and go forward to correctly attain the revolutionary cause, realizing the leader's thought and leadership.

The decisive guarantee for strengthening the unity of ideological will and revolutionary solidarity of the party in every way and making them reach the loftiest plane lies in thoroughly establishing the unitary ideology system within the party and ceaselessly strengthening it.

The task to establish the unitary ideology system of the party, by making the leader's thought firmly prevail partywide and societywide, makes the genuine unity of ideological will and solidarity realized.

When all of the party members constituting the party thoroughly arm themselves with the leader's revolutionary thought and based thereon, unite in terms of ideological will, genuine unity and solidarity will come to be achieved. Union in terms of job performance cannot last long nor can it become a firm one.

The task to establish the unitary ideology system of the party, by making the entire party and the whole society achieve the unity of ideological will and solidarity breathing, thinking, and acting only in accordance with the revolutionary thought of the great leader Comrade Kim Il-song, makes it possible to strengthen the combat strength and leadership role of the party in every way and energetically push ahead with the struggle for the attainment of the chuche cause. Precisely herein lies an important part of the ground that the task to establish the unitary ideology system of the party constitutes a basic guarantee for the attainment of the chuche cause.

To establish the unitary ideology system of the party, also by making the unitary leadership of the party and the leader firmly realized, makes it possible to go forward to energetically step up socialist, communist construction along the straight road of victory.

To realize the leadership of the party and the leader for the revolution and construction constitutes the decisive condition for dynamically moving the revolutionary cause of the working class forward along the road of victory.

The question regarding the leadership of the party and the leader for the revolution and construction is a principled question bearing on the destiny of the revolution, its future. It is an immutable truth that only by ceaselessly strengthening the leadership of the party and the leader is it possible to carry out the revolution to the end without giving it up halfway.

The struggle for the ultimate victory of the chuche cause, the socialist, communist cause is a difficult and awesome task to completely liquidate all manner of exploitation and oppression, domination and enslavement and basically change the world to suit the independent aims and demands of the masses of working people. This great historic task which calls for the united strength and goal-conscious struggle of millions-strong working masses, can be realized successfully only by the unitary leadership of the party and the leader.

The party and the leader represent the supreme brain behind the revolution, the political helmsman who illuminates the road ahead for the revolution, moves all the apparatuses and organizations of the system of dictatorship of the proletariat, and goes forward to realize Socialism, Communism.

If the leadership of the party and the leader is not firmly insured in all areas, the masses will come to lose sight of the direction of struggle, social disorder and chaos will be fomented, and pains and twists and turns will become unavoidable in the revolution and construction.

When the leadership of the party and the leader for the revolution and construction is thoroughly realized, the revolutionary cause will come to energetically move forward along the road of victory and its ultimate victory will be guaranteed firmly.

Today in our country by the revolutionary leadership of our party possessing uncommon wisdom and tested leadership power the chuche cause is energetically moving forward scoring brilliant achievements.

Apart from the leadership of our party it is impossible to speak about all the victories and achievements scored in attaining the chuche cause or think about the bright road ahead for the Korean revolution and the brilliant tomorrow of the nation.

Truly, the task to establish the unitary ideology system of the party, by making the entire party and all of the people achieve the unity of thought, will, and action and by making the leadership of the party and the leader for the revolution and construction thoroughly realized, constitutes a basic guarantee which makes it possible to win the ultimate victory of the chuche cause.

(2)

Our party, presenting the task of establishing the unitary ideology system of the party as a basic matter which must be perpetually adhered to in the construction of our party and attainment of the revolutionary cause, has been continuing to deepen and develop it to suit the demands of the developing revolution.

The history of our party represents the course of its sacred struggle to dye its force one color based on the unitary chuche ideology system since the early days the great leader Comrade Kim Il-song set out on the road of revolution.

The struggle of our party to thoroughly establish the unitary ideology system of the party began since the great leader Comrade Kim Il-song founded the party and started leading it.

The great leader Comrade Kim Il-song, putting it in the forefront as the overall task of party construction and party activity to establish the unitary ideology system of the party, has always directed his keen attention to this task throughout the course of leading the revolution and construction.

The great leader Comrade Kim Il-song, by embodying the immortal chuche ideology in the party construction area and setting forth the unique guideline for establishing the unitary ideology system of the party,

has brightly illuminated the road which makes it possible to strengthen the might of the party of the working class in every way, and provided a firm guarantee which makes it possible to attain the chuche revolutionary cause from generation to generation to the end.

The great leader Comrade Kim Il-song, by sagaciously leading the struggle to establish the unitary ideology system of the party, has liquidated the historically prevalent factionalism and firmly realize the unity and solidarity of the Korean communist movement based on the unitary ideology of the party. This is the most precious achievement scored in the struggle to establish the unitary ideology system of the party, and an immortal contribution which has brilliantly adorned the history of our party.

With the unity and solidarity of the party ranks brilliantly realized by the sagacious leadership of the great leader Comrade Kim Il-song, our party has become able to defend its revolutionary character forever as a chuche-oriented party and go forward to comprehensively realize the conversion of the entire party and the whole society to the chuche ideology.

To further deepen the task of establishing the unitary ideology system of the party as the revolution advances is the demand of the law of the developing party and the developing revolution.

Our party, setting forth for the first time the principles and methods for establishing the unitary ideology system of the party to suit the demands of the developing revolution in the 1970s wherein the conversion of the whole society to the chuche ideology arose up front, has gone forward to deepen this task further.

To convert the whole society to the chuche ideology is a lofty task presenting incomparably higher demands in terms of its breadth and depth than the stage preceding conversion to the chuche ideology.

Our party has set forth the guideline for going forward tightly holding it as the basics in the task of establishing the unitary ideology system of the party to foster absolute and unconditional faithfulness to the great leader Comrade Kim Il-song and for centering it on the task of establishing the unitary ideology system of the party to strengthen airtight the unity and solidarity of the entire party centered around our great leader.

The question regarding the center and basics of the task to establish the unitary ideology system of the party is a principled question arising in establishing the unitary ideology system of the party partywide and societywide. The party of the working class, only if it correctly solves this question, can go forward to ceaselessly deepen the task of establishing the unitary ideology system of the party with a clearly defined goal and direction.

Our party, by setting forth the unique thought regarding the center and basics in establishing the unitary ideology system of the party and sagaciously leading the way in thoroughly carrying it through, has made it possible to turn all members of society into genuine chuche-oriented communist revolutionaries and go forward to further consolidate like bedrock the unity and solidarity of the party based on the chuche ideology.

Our party, reflecting the realistic demands for deepening and developing onto a higher stage the task of establishing the unitary ideology system of the party, has also set forth for the first time various principles for establishing the unitary ideology system of the party.

That the principles for establishing the unitary ideology system of the party have been set forth by our party has had important significance in creating a turning point for a new turnaround in the struggle to strengthen the organizational and ideological bases of the party.

With the principles enunciated for establishing the unitary ideology system of the party, the struggle to establish the unitary ideology system of the party has come to be launched more positively, briskly to suit the new demands of the developing revolution, and a basic turnaround has come to occur in the ideomental features of party members and working people.

Through the struggle to establish the unitary ideology system of the party our party has come to strengthen and develop into a force of chuche-oriented communist revolutionaries possessing the purest and cleanest of loyalty to the great leader Comrade Kim Il-song. It has become possible to raise one notch higher the militant function and leadership role of the party as the heart of society making our leader's thought and theory, and method unitarily prevail in all areas of party construction and party activity and energetically infusing the clean chuche-type blood, the nutrient of the chuche ideology, into the whole society.

In this way our party has come to possess sound organizational and ideological bases which make it possible to attain the chuche revolutionary cause to the end and strengthen and develop itself forever into Comrade Kim Il-song's party. This is one of the immortal achievements compiled by our party on the road of strengthening and developing the party and attaining the chuche cause.

Again, through the struggle to establish the unitary ideology system of the party, with the revolutionary ethos highly displayed among party members and working people to carry through to the end the teachings of the great leader Comrade Kim Il-song and the decision and directive of the party, the awesome task of remaking all areas such as the economic and cultural areas in accordance with the demands of the chuche ideology is being energetically stepped up, and fresh leap forward and revolutionary upsurge are happening one after another on all fronts of socialist construction.

All these are priceless fruits brought by our party which, setting forth the matchless thought and revolutionary guidelines for more thoroughly establishing the unitary ideology system of the party partywide and societywide, has sagaciously led all of the party members and working people in thoroughly embodying them in work and life.

Today we are faced with the historic task to attain the chuche revolutionary cause ultimately by more energetically launching the task to convert the entire party and the whole society to the chuche ideology.

By going forward to ceaselessly deepen the task of establishing the unitary ideology system of the party to suit the demands of the developing revolution we must attain ahead of schedule the chuche revolutionary cause charted by the great leader Comrade Kim Il-song.

The great leader Comrade Kim Il-song taught as follows:

"Today the most important task arising in party work is more thoroughly establishing the unitary ideology system partywide." (Ibid., p 401)

An important question in establishing the unitary ideology system of the party is more thoroughly arming party members and working people with the great leader Comrade Kim Il-song's revolutionary thought, the chuche ideology.

Our party's unitary thought, the chuche ideology, is the most precise guiding thought for accomplishing the Korean revolution and correctly leading our people to Socialism, Communism, and the guiding principle which all of the cadres and party members must strictly adhere to in thinking and activity ranging from their revolutionary task to their specific life.

Within our party there can be no thoughts other than the chuche ideology, and apart from the chuche ideology it is impossible to hope for the unity and solidarity of our party or the successful prosecution of the Korean revolution.

Only if party members and working people thoroughly arm themselves with the chuche ideology, can they thoroughly carry through the chuche ideology and the embodiment, the policy of the party, and timely discerning all kinds of old ideas running counter to the thought of our party, struggle against them.

Again, only if party members and working people thoroughly arm themselves with the chuche ideology, can they firmly defend the banner of the revolution, unshaken under whatever complex circumstances, and resolutely struggle for the attainment of the chuche revolutionary cause.

By energetically launching chuche ideology indoctrination among party members and working people and thoroughly arming them with the immortal chuche ideology, we must strive to make them deeply engrave in their hearts the chuche ideology as their indeflectible faith in struggle and life.

It is an important method for establishing the unitary ideology system of the party to thoroughly adhere to the various principles enunciated by our party for establishing the unitary ideology system of the party.

Comprehensively synthesized in the principles for establishing the unitary ideology system of the party are the basic character and traits which the revolutionary soldiers infinitely loyal to the great leader Comrade Kim Il-song, the genuine chuche-oriented communist revolutionaries must possess.

When party members and working people work and live strictly adhering to this revolutionary principle, they can highly display the revolutionary ethos of absolutism, unconditionality in the execution of the teachings of our leader,

highly revering with loyalty the great leader Comrade Kim Il-song and holding our respected and beloved leader's thought as their conviction, as their credo. Again, only by so doing can they learn from the great leader Comrade Kim Il-song's revolutionary thought and his noble communist character, revolutionary work method and people-minded work style and prepare themselves as quintessential elements of the revolution, and go forward to precisely solve all questions arising in our party construction and party activity solely based on our respected and beloved leader's thought and theory, and method.

All of the party members and working people, by working and living based on the various principles set forth by our party for establishing the unitary ideology system and with them as the unitary measuring stick, examining and summing up their work and life every day, must go forward to more thoroughly prepare themselves as chuche-oriented revolutionaries. Only then is it possible for the organizational and ideological bases of the party to be firmly consolidated and for all of the party members and working people to go forward to vigorously fight for the ultimate victory of the chuche cause, holding the absolute faithfulness to walk only the road the party and the leader teach, even if mountains and swamps may stand in the way.

We must, in the future too, must go forward to ceaselessly strengthen and develop ours into a revolutionary party loyally revering and upholding respected and beloved Comrade Kim Il-song as the leader, as the teacher, into a militant party wherein the entire party breathes and moves in accordance with the thought and intent of the great leader Comrade Kim Il-song. This is the unanimous desires of our party and people, and the absolute demand of our revolution.

The reason the party and the people come to take the greatest pride when looking back on the glorious historic road our party has walked lies precisely in having thoroughly consolidated the organizational and ideological bases of the party by tightly grasping the task of establishing the unitary ideology system of the party as the basics in party construction and thoroughly carrying it through. Because of this, our party has been able to crush all kinds of machinations of the internal and external enemies at every step of the way in whatever difficult environment and protect the steely unity and solidarity of the entire party like the apple of the eye, and resolutely carry on the lifeline of our revolution.

Today for our party, the task of establishing the unitary ideology system of the party can be successfully realized only through the unitary guidance of the Party Center.

The unitary guidance of our Party Center is guidance to thoroughly embody the great leader Comrade Kim Il-song's revolutionary thought and leadership partywide and societywide, move our revolution forward and lead it to victory as intended by our respected and beloved leader, and attain from generation to generation to the end the chuche revolutionary cause charted by our great leader.

Only by thoroughly insuring the unitary guidance of our Party Center is it possible to thoroughly establish the unitary ideology system of the party

and achieve the complete and unconditional unity of thought, will and action of the entire party and the whole society, and based thereon, go forward to successfully resolve all the tasks arising in attaining the chuche cause.

The chuche cause is none other than the revolutionary cause of our party. Under the leadership of our party our people have been energetically accelerating the historic march toward the attainment of the chuche cause by the miracle and leap forward of the century.

Our people through the sagacious leadership of the party are confidently looking forward to the bright road ahead for the revolution and the communist future, and are filled to overflowing with the firm resolve to go forward to accomplish the revolution to the end, unswervingly following the party.

It is the rock-hard will of our party and people to go forward to attain from generation to generation to the end the chuche cause under the leadership of the glorious party.

By continuing to go forward, in the future too, to deepen and develop the task of establishing the unitary ideology system of the party, we shall strengthen and develop ours into an invincible revolutionary party and attain the chuche revolutionary cause to the end, unshaken in the least, whatever winds may blow.

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THE GREAT THEORY OF COMMUNIST CONSTRUCTION ENUNCIATED BY THE CHUCHE IDEOLOGY

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[Article by Yang Hyong-sop]

[Text] This is the first anniversary year of the historic administrative policy speech "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology" delivered by the great leader Comrade Kim Il-song before the joint session of the Central Committee of the Korean Workers Party and the Supreme People's Assembly of the Democratic People's Republic of Korea on 14 April 1982.

The great leader Comrade Kim Il-song's classical work is an immortal library that has synthesized the chuche theory of communist construction, and a militant banner that has illuminated the bright road ahead for Communism.

The chuche theory of communist construction, because of its greatness and truthfulness, is firmly capturing the hearts of our people and progressive mankind, and is energetically encouraging and inspiring them to the sacred struggle for Communism.

Going forward with a tight grip on the program of communist construction set forth by the great leader Comrade Kim Il-song is where the decisive guarantee for building and perfecting the communist society where the independent stand and attitude of the masses of working people will have been completely realized lies.

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To comprehensively enunciate the theory of communist construction is a crucial principled question arising in leading the struggle of the masses of people for the independent stand and attitude to its ultimate victory.

The struggle of the masses of people for the independent stand and attitude launched over a long historical period will come to realize its ultimate objective through communist construction. Mankind has been holding Communism as ideal from long ago, and it has become the centuries-old desires of the masses of people to live in the communist society.

Only if there is a great theory illuminating the correct road to Communism, can the masses of people go forward to successfully build the ideal society of mankind with a clearly defined goal and direction and relying on a scientific strategy and tactics and method.

To comprehensively enunciate the theory of communist construction in our era wherein the socialist revolution has triumphed in many countries of the world and communist construction has been placed on the agenda and hundreds of millions of people have vigorously launched into the struggle for the independent stand and attitude, has come to arise as a basic question influencing the fate of the human liberation cause.

This historic task presented by the times and the revolution has been brilliantly resolved by the great leader Comrade Kim Il-song.

The great leader Comrade Kim Il-song's classical work "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology" has synthesized the chuche theory of communist construction in an orderly system and developed and enriched it for the first time with unique theories and propositions.

The profound chuche theory of communist construction enunciated in the laborious work is intensively summarized in the classical proposition that Communism is three revolutions added to the People's Administration.

The great leader Comrade Kim Il-song taught as follows:

"Communism is three revolutions added to the People's Administration. If the People's Administration is ceaselessly strengthened, and with its function and role enhanced, the three revolutions--ideological, technological, and cultural--are thoroughly carried out, the communist paradise will be built where the independent stand and attitude of the masses of people will have been completely realized." (Book "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology," p 3)

The proposition that Communism is three revolutions added to the People's Administration profoundly enunciates what communist construction means, and how to do it for the realization of the communist society.

The communist society is an ideal society where, with man and society and nature thoroughly remade to suit the independent demands of the masses of people, their independent stand and attitude will have been completely realized. If such a society is to be built, there has to be a political weapon which embodies the independent interests of the masses of people and insures a creative, independent life for them, and the method has to be enunciated for remaking man and society and nature to suit their independent demands. The People's Administration is a political weapon insuring an independent, creative life for the masses of working people, and the three revolutions are the basic method for communist construction.

Therefore, to say to build Communism means to ceaselessly strengthen the People's Administration and with it as a weapon, thoroughly carry out the

three revolutions--ideological, technological, and cultural--and that if the three revolutions are completely carried out, the communist paradise will be built. Having enunciated this truth is precisely where the revolutionary nature of the new theory of Communism uniquely formalized by the great leader Comrade Kim Il-song lies.

The theory that Communism is three revolutions added to the People's Administration is a great theory of communist construction enunciated on the basis of the immortal chuche ideology.

The chuche ideology is the most correct guiding thought for the revolution and construction, and the ideotheoretical and methodological bases making it possible to precisely solve all questions arising in socialist, communist construction. The greatness and uniqueness, and invincible vitality of the communist theory that Communism is three revolutions added to the People's Administration lie in that it stands on the chuche ideology.

The greatness of the theory that Communism is three revolutions added to the People's Administration lies above all in that it most profoundly elucidates the law of communist construction.

How deeply they reflect the objective law of communist construction is one of the important characteristics determining the greatness of the principle and theory of Communism. Only the principle and theory which have precisely, deeply enunciated the realistic course of communist construction, can provide a correct guiding principle which makes it possible to goal-consciously launch the struggle to completely realize the independent stand and attitude of the masses of working people.

The chuche theory that Communism is three revolutions added to the People's Administration profoundly reflects the course of the law of communist construction which is realized through the revolution which moves forward by the decisive role of politics and is aimed at eliminating all kinds of legacies of the old society.

It is one of the important laws of communist construction that it is developed and accomplished by the decisive role of politics.

Communist construction is the highest stage of the struggle for the independent stand and attitude of the masses of people, and a highly creative, conscious revolutionary movement. The communist society cannot be built without the creative and conscious struggle of the masses of people to completely realize the independent stand and attitude.

Essentially, the communist society is a highly organized society, and socialist, communist construction is a goal-conscious struggle which is organized and pushed forward societywide in a unified way on a planned basis. Only by ably organizing and mobilizing all members of society in the struggle to realize the independent stand and attitude is it possible to successfully build the communist society.

It is the socialist, communist politics to organize and command the activity of all members of society in a unified way to suit the interest of completely realizing the independent stand and attitude of the masses of people.

Socialist, communist politics which is realized on a societywide basis is implemented by the state government, the most comprehensive political organization. The state government represents political ruling power and as such, having jurisdiction over all members of society, controls in a unified way people's activity in all social areas.

Socialist, communist politics is a task targeted on the masses of people who are the masters of the revolution and construction, and performs the decisive role in communist construction, because of its function of organizing and commanding the activity of the masses of working people who are the motive power of the revolution. Success in economic construction and cultural construction which are an indispensable requirement in building Communism, is also determined by the role of politics. Only by ceaselessly strengthening the state government which represents political ruling power and successfully realizing the unified guidance of society is it possible to go forward to satisfactorily solve all questions arising in building the communist society.

Experience shows that if the role of politics is weakened in socialist, communist construction and the function of the state government is not ceaselessly strengthened, not only will it be impossible to commendably conduct economic construction but even gains of the revolution already won will be endangered.

The law of communist construction that it is pushed forward by the decisive role of politics has been scientifically elucidated based on the church-oriented understanding of politics.

As enunciated by the church ideology, politics is a social function organizing and commanding people's activity in a unified way to suit the common interests of a class or a society.

Such understanding of politics constitutes a broad and deep elucidation of the intrinsic nature of politics centered on man, the masses of people, who are the basic elements constituting society and the motive power for the advance of history.

By the church-oriented elucidation of the intrinsic nature of politics the view of politics has come to change from the view of politics linking it only to the existence of a class to the understanding of politics as an indispensable factor in the existence and development of society; from grasping politics only as a means of realizing the economic goal, as a weapon of the class struggle to recognizing politics as a social function moving all aspects of social life including the economy and organizing and commanding not only the class struggle but overall communist construction as well. Thus it has been enunciated scientifically that politics comes to perform the decisive role not only in a class society where people's interests are in conflict but also in the socialist society where the interests of the members of society are in accord,

and the law of communist construction has come to be elucidated for the first time that communist construction moves forward by the decisive role of politics not only in the period when class distinctions exist but also in the period when the distinctions no longer exist.

The theory that only if the People's Administration is ceaselessly strengthened will Communism be built reflects profoundly the law of communist construction which is pushed forward and realized by the decisive role of politics, and because of that, constitutes the great truth of communist construction.

It is one of the important laws of communist construction that it develops and triumphs through the revolution to do away with the legacies of the old society.

Communist construction is a struggle to liberate people from all manner of constraint and enslavement and completely realize their independent stand and attitude. The socialist system established, exploitation of man by man, oppression of class by class will have been liquidated and people's socio-politically independent stand and attitude realized. But even in the socialist society the legacies of the old society will still be remaining constraining the independent stand and attitude of the masses of people in various aspects of social life. If the independent stand and attitude of the masses of working people is to be completely realized, it is imperative not only to liberate them from class domination and enslavement but to make them cast off the constraint of the legacies of the old society. Put another way, it is imperative to launch the struggle to make people cast off the constraint of the old ideas and culture, the constraint of nature.

This struggle is carried out by the revolution to eliminate the old which constrains the independent stand and attitude, and create the new. Precisely the struggle to liquidate once and for all the legacies of the old society in the areas of ideology, technology, and culture and provide a new communist ideology, technology, and culture is the basic content of the revolution conducted under Socialism. Only through this revolution alone the socialist society develops ceaselessly, and the forward movement toward Communism is achieved.

The history of the communist movement leaves behind the bitter lesson that failing to continue the revolution to do away with the legacies of the old society, considering the revolution as completed just because the socialist system is established, it is impossible to consolidate and develop the socialist society or move forward toward Communism.

The law of communist construction that it moves forward through the revolution to liquidate the legacies of the old society has been elucidated for the first time based on the chuche-oriented understanding of the revolution.

As the chuche ideology teaches, all the revolutionary struggle is a struggle to protect and realize the independent stand and attitude of the masses of people. This constitutes the chuche-oriented understanding which has uniquely elucidated the intrinsic nature of the revolution centered on the masses of people who are the subject of history.

By the chuche-oriented understanding of the revolution the view of the revolution has changed from considering the replacement of the social system alone as the revolution to recognizing the struggle to do away with the old constraining the independent stand and attitude and create the new as the revolution; from grasping the conflict of economic interests as the root cause of the revolution to understanding that as long as there exist factors constraining the independent stand and attitude, the revolution must be continued. Thus the law has come to be elucidated scientifically that in the socialist society, too, the revolution continues and communist construction moves forward and wins victory through the revolution in the areas of ideology, technology, and culture.

The chuche theory that the three revolutions--ideological, technological, and cultural--thoroughly carried out, the communist society will be built where the independent stand and attitude of the masses of people will have been completely realized, deeply reflects the law of communist construction that through the revolution to liquidate the legacies of the old society and create the new, communist construction is carried out, and because of that, constitutes the great truth of communist construction.

The greatness of the theory that Communism is three revolutions added to the People's Administration also lies in that it thoroughly protects the interests of the masses of people and makes the role of the masses of working people enhanced maximally, highly in communist construction.

How thoroughly it protects the interests and demands of the masses of people and how to make it possible to enhance their role is one of the criteria determining the greatness of the theory of communist construction. Inasmuch as communist construction is a task for the sake of the masses of people, a task which they push forward with their own strength, the value of the theory of communist construction is determined depending on how it protects the basic interests of the masses of working people, and the might of this theory is determined depending on how it enhances the role of the masses of people.

The theory that Communism is three revolutions added to the People's Administration is a great truth which makes it possible to thoroughly realize the basic demand of the masses of people for an independent, creative life, and makes the revolutionary fervor and creative positiveness of the masses of working people displayed maximally in communist construction.

The theory that the People's Administration ceaselessly strengthened and the three revolutions thoroughly carried out, Communism will be built, stands on the chuche ideology, and because of that, makes the basic interests of the masses of people resolutely protected and their role positively enhanced.

The chuche ideology, starting from the interests of man, the master of the world, views nature and society, and holding, as the basics, the activity of man, the remaker of the world, provides the viewpoint and stand approaching the changing and developing realities. Only if based on the chuche ideology is it possible to thoroughly carry through the basic interests of the masses of

people in solving all questions arising in communist construction and energetically push ahead with communist construction, enhancing the role of the masses of people.

The chuche theory that only if the People's Administration is ceaselessly strengthened will Communism be built, makes it possible to most thoroughly defend the independent interests of the masses of people and maximally enhance the creative role of the masses of people in communist construction.

The People's Administration is a new-type revolutionary government led by the working class which stands on worker-peasant alliance and relies on the united front of the broad masses of people.

Though the government of the working class generally represents the interests of the masses of working people and serves them, there will come to be differences depending on its type in how it protects the independent interests of the masses of people and in how satisfactorily it insures an independent, creative life for the masses of working people.

The People's Administration personifies the basic demands and interests of the broadest masses of working people, and because of that, constitutes a powerful political weapon admirably insuring an independent, creative life for the masses of people. The reason the People's Administration comes to most admirably perform its function as the representative of the independent rights of the masses of people, as the organizer of creative activities, as the head of household responsible for the people's life, as the protector of the independent, creative life for the masses of people lies in that it is a powerful political weapon insuring an independent, creative life for the masses of people. Herein lies the ground that the People's Administration comes to resolutely protect the independent interests of the masses of working people and admirably insure them the position and role as the masters of the state and society.

Our people, because they have the People's Administration provided by the great leader Comrade Kim Il-song, have been able to become the genuine master of the state and society, and positively enhancing their role as the master, perform such miracle and leap forward as astounding the people of the world in socialist, communist construction. Our experience shows that the People's Administration is indeed the most superior government which is congruent not only with the stages of carrying out the democratic revolution and the socialist revolution but also with the period of socialist, communist construction, and that ceaselessly strengthening this government is where a firm guarantee for winning victory in communist construction is.

The chuche theory that only if the three revolutions are thoroughly carried out will Communism be built, clearly illuminates the road which makes it possible to enhance the revolutionary fervor and creative abilities of the masses of people and ultimately realize their demand for the independent stand and attitude.

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possible to enhance the revolutionary fervor and creative abilities of the masses of people and ultimately realize their demand for the independent stand and attitude.

The three revolutions are a struggle to liquidate the legacies of the old society in the areas of ideology, technology, and culture, and provide a new communist ideology, technology, and culture, and this constitutes the content of the revolution conducted in the socialist society. Only by launching the three revolutions is it possible to liquidate the legacies of the old society constraining people's independent stand and attitude and restraining their creative stand and attitude, and completely realize the independent stand and attitude of the masses of people, providing a new ideology, technology and culture insuring the independent stand and attitude and the creative stand and attitude, and maximally enhance the creative role of the masses of working people in communist construction.

The three revolutions are a mode of revolution which conducts the struggle to do away with the legacies of the old society by the method of indoctrinating and remolding people, by the method of creating the new and eliminating the old. This mode, because it is congruent with the intrinsic nature of the socialist system and the wishes of the masses of people, makes the voluntary enthusiasm and creative positiveness of the masses of people highly displayed and makes it possible to carry out communist construction in accordance with the demand and aim of the masses of people.

The three revolutions, because of their characteristics in terms of content and mode, constitute the basic method which makes it possible to ceaselessly enhance the position and role of the masters of people, masters of the revolution and construction, and successfully occupy the ideological fortress and material fortress of Socialism, Communism.

Truly, the theory that Communism is three revolutions added to the People's Administration is a great theory of communist construction which has brightly illuminated the road to the construction of the communist paradise, profoundly reflecting the law of communist construction and enhancing the position and role of the masses of people; and the People's Administration and the three revolutions are a great banner of communist construction.

(2)

That the great leader Comrade Kim Il-song has set forth the unique theory that Communism is three revolutions added to the People's Administration has immense historic significance in the developing communist revolutionary theory and in the attainment of the sovereignty cause.

More than one century has passed since the working class entered the stage of history as a self-dependent political force and a scientific theory of Communism reflecting the demands of the working class emerged. In the past period by the leaders of the international working class Communism was transformed from a vision into a science, and priceless thoughts and theories of communist construction have been put forward.

The prior theories of communist construction were ones that emerged reflecting the relevant contemporary and historical demands, and they greatly inspired the masses of working people such as the working class to struggle for Communism.

The great leader Comrade Kim Il-song, reflecting the chuche era in which the masses of working people have become the master in command of history and their own destinies and embodying the demands of the law of the developing revolutionary theory of the working class, uniquely founded the chuche theory of communist construction, and has since been ceaselessly developing and enriching it.

The great leader Comrade Kim Il-song taught as follows:

"The People's Administration and the three revolutions are a great banner of communist construction. Only by going forward holding aloft the banner of the People's Administration and the three revolutions is it possible to hasten the bright future of Communism, winning the complete victory of Socialism." (Ibid., p 9)

With the theory set forth that Communism is the three revolutions added to the People's Administration, a historic milestone of epoch-making significance in the developing theory of communist construction has come to be established, a most correct guiding principle has been provided for transforming the ideal of mankind for Communism into a reality, and mankind, drawing a mental picture of the communist society as a vivid canvas, has become able to vigorously struggle for the realization.

By the theory that Communism is the three revolutions added to the People's Administration above all a correct understanding has come to be established of the political weapon and basic method of communist construction.

What to view as the basic weapon of communist construction and what to rely on as a basic method to build the communist society is a principled question influencing its success.

With it elucidated for the first time by the chuche theory of Communism that in communist construction it is imperative to hold the People's Administration as the basic weapon and go forward with a tight grip on the three revolutions as the basic method, a powerful guiding principle has been provided which makes it possible to strengthen unified guidance for all members of society by the decisive role of politics and remake the communist way all aspects of social life including the economic aspect. This theory, even as it makes the ideological revolution conducted with priority, by making the technological revolution and cultural revolution conducted simultaneously all together, opens up a wide road which makes it possible to successfully occupy the two fortresses of Communism without twists and turns or tiltings.

With the theory enunciated that Communism is the three revolutions added to the People's Administration, a historic path to Communism has also come to be comprehensively elucidated.

To precisely enunciate through what stage and borderline the forward movement toward Communism should be made is a crucial question arising in scientifically

elucidating the law of communist construction and establishing a correct strategy and tactics.

With it elucidated by the chuche theory of Communism that the three revolutions thoroughly carried out, the communist society will be built, the historic borderline of realizing the ideal society of mankind has been enunciated for the first time. Thus a scientific elucidation has come to be given of the entire historical course of socialist, communist construction reaching the high stage of Communism from the establishment of the socialist system through a completely victorious socialist society, a classless society.

With the theory set forth that the three revolutions added to the People's Administration are Communism have also come to be profoundly enunciated the face of the future communist society and the law of its development.

To scientifically elucidate the face of the ideal society of mankind and the law of its development is an important question arising in establishing a consummate theory of Communism and encouraging and inspiring the masses of people to struggle for communist construction.

With it enunciated by the chuche theory of Communism that the communist society is a society where the three revolutions have been thoroughly carried out, a broad presentation of the face of the future society has come to be made. The communist society is a society where the legacies of the old society have been completely eliminated, a most developed society where people and all aspects of social life have been thoroughly remade to suit their independent demands. In this society, people, the masters of society, are remolded into comprehensively developed communist social beings possessing a high ideological consciousness level, high cultural and technical standards, all kinds of distinctions are eliminated in social life, a complete equality between people is achieved, and the communist collectivist principle of "one for all, all for one" comes to prevail firmly.

By the chuche theory of Communism has come to be established a new understanding of the politics in the future society and the role of the political organization.

Even in the communist society, there will have to be politics, a social function organizing and commanding people's activity in a unified way to suit the common interests of society, and its role will come to be ceaselessly enhanced. In the communist society, too, there will be political organizations which are a means of implementing politics. The party is the guiding force of the communist society, and the People's Administration is a political weapon insuring an independent, creative life for the masses of working people. In the communist society, by the role of political organizations such as the party and the People's Administration under the leadership of the political leader the unity of action of the masses of people will be insured and people's activity will come to be organized and commanded to suit the common interests of society.

By the chuche theory of Communism the law of the development of the communist society has come to be elucidated for the first time.

The communist society built, the three revolutions as a struggle to eliminate the legacies of the old society will come to an end. But even in the communist

society, as the tasks to educate and indoctrinate people, improve the social relations, and conquer nature will have to be continued, the struggle to eliminate the old and create the new in the areas of ideology, technology, and culture will continue, and through this struggle society will come to develop ceaselessly.

With the face of the communist society and the law of its development scientifically elucidated, a basic turnaround has come to occur in people's understanding of the ideal society of mankind, and a guiding principle has been provided which makes it possible to go forward to build the communist society with a view to the future.

The chuche theory of Communism that Communism is the three revolutions added to the People's Administration, bestowing on the masses of working people a firm faith in and ever higher hopes for mankind's brilliant future, is energetically encouraging and inspiring them to struggle for the realization of the communist ideal. With the chuche theory of Communism set forth, the masses of working people have become able, with a clearly defined goal and precise direction, with a correct struggle method, to dynamically struggle for the construction of the communist society where the independent stand and attitude will ultimately have been realized.

The chuche theory of communist construction set forth by the great leader Comrade Kim Il-song is truly a priceless ideotheoretical heritage that has opened up a new stage in the developing communist revolutionary theory and extraordinarily enriched the treasure chest of the progressive thought of mankind, and an immortal militant banner leading the masses of people along the one road of victory for the socialist, communist cause.

Today our party and people are faced with the historic task to build the communist paradise in this land, energetically stepping up the great task of converting the whole society to the chuche ideology and winning the complete victory of Socialism.

The task of building the communist society where the independent stand and attitude of the masses of working people will have been completely realized is a difficult and complex struggle. As long as the chuche theory of communist construction enunciated by the great leader Comrade Kim Il-song illuminates the road ahead for us, as long as there is the presence of the sagacious leadership of our party, there is no fortress that we cannot occupy, no barrier that we cannot overcome. This is an immutable faith and rock-hard will deeply engraved in the hearts of our people who have walked the one road of victory and glory following the leadership of the party and the leader.

By going forward holding aloft the banner of the People's Administration and the three revolutions under the leadership of our party we shall hasten the ultimate victory of the chuche revolutionary cause.

PARTY SPIRIT IS INFINITE FAITHFULNESS TO THE PARTY AND THE LEADER

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[Article by An Tong-yun]

[Text] Today's realities wherein our revolution is ceaselessly deepening and developing on a new higher stage call upon the functionaries and party members to highly display their party spirit more than at any time.

To hold the party spirit is an important demand made of our functionaries and party members to prepare themselves as genuine chuche-oriented communist revolutionaries, and a glorious task to acquit themselves fully of their basic revolutionary responsibility.

Only by holding an intense party spirit is it possible to thoroughly protect and defend the interests of the party and the revolution, whatever the adversity, and be faithful to the party and the leader to the end, and devotedly struggle for the ultimate victory of the revolutionary cause charted by the leader, the socialist, communist cause.

(1)

The party spirit is the basic character of the genuine revolutionary, the communist.

The worth and dignity of the revolutionary are evaluated by his ideomental features. The party spirit determines the worth of the communist revolutionary, and governs his ideomental features. Apart from the party spirit the features of the communist revolutionary are unthinkable.

The great leader Comrade Kim Il-song taught as follows:

"What is called the party spirit is boundless faithfulness to the party. This is an intense class awareness based on the chuche revolutionary world outlook, the lofty revolutionary spirit of struggling with total devotion to protect and defend the party and carry through the line and decision of the party." ("Kim Il-song Selected Works," Vol 8, p 404)

The party spirit--this is infinite faithfulness to the party and the leader. Put another way, the party spirit is an ever indomitable revolutionary spirit.

to struggle devotedly for the sake of the party and the leader, to struggle, jumping into fire and water, in order to carry out the revolutionary duty assigned by the party.

The party spirit is an intrinsic characteristic peculiar to all party members embraced in the party organization, and as such, without it the party member will come to forfeit his qualifications as a party member.

The party member is a revolutionary who, swearing the oath to share destiny with the party, has set out on the road of struggle to attain the revolutionary cause, the socialist, communist cause. In order that the party member may genuinely serve the revolutionary struggle, giving his all, he must have the spirit of sacrificial service for the sake of the party and the revolution. This is the demand of the revolution and one of the important conditions for its victory. He who does not have the spirit of sacrificial service for the sake of the party and the revolution, the fatherland and the people, cannot become a revolutionary or have the value of a genuine living. Faithfulness to the party and the leader, the party spirit, makes party members add luster to their glory as revolutionaries, and as such, constitutes an important ideomental feature for the party members, the revolutionaries.

The party spirit, which is an ideomental characteristic of the revolutionary, can become a genuinely solid, true one only when based on the revolutionary world view.

The revolutionary world view enunciates the class viewpoint and stand, and method of the working class shouldering the historic mission to strike down all kinds of exploiting systems and build Socialism, Communism. The working class, from its position and its inherent class nature, comes to hold the firm stand and viewpoint to revolutionarily overturn the exploiting class such as the landlord, the capitalist, and the capitalist system and build the communist society, the ideal of mankind. Only by holding such stand and viewpoint of the working class can people, with infinite loyalty to the party and the leader, hold the fervent sacrificial spirit of dedicating their all to the revolutionary cause and a stern will undaunted by the barriers and trials of all kinds. Faithfulness to the party and the leader constitutes the core of the revolutionary world view.

Infinite faithfulness to the party and the leader, the party spirit, which our functionaries must possess, is an intense class awareness based on the chuche revolutionary world view.

The party spirit is a revolutionary spirit flowing from a lofty class awareness intent on devotedly fighting for the sake of the party and the leader, holding the chuche ideology. the great revolutionary thought of the working class of our era, as the unitary faith, as a firm revolutionary world view, and the noble character of the revolutionary courageously breaking through whatever barriers with faith in the correctness of the chuche cause and in its victory.

The party spirit is based on the revolutionary conviction to think and act precisely in accordance with the demands of the immortal chuche ideology.

on a firm faith in the victory of the chuche revolutionary cause, and because of that, is characterized by its revolutionary nature.

The party spirit is also infinite faithfulness to the working class, an intense class awareness, and as such, manifests itself in working class character, people-mindedness.

The party is the representative of the interests of the working class and working people, and a vanguard unit struggling to provide a genuinely independent, creative life for them. Inasmuch as the party is a political weapon struggling for the sake of the interests of working people such as the working class, for the realization of their desires and aims, the party represents the interests of the working class and working people. In consequence, apart from the party spirit there can be no working class character or people-mindedness; and faithfulness to the party, an intense party spirit, comes to be manifested precisely in the spirit of sacrificial service for the working class and the people.

The party spirit of the revolutionary is intensively expressed in his faithfulness to the leader, and apart from faithfulness to the leader it is impossible to speak about the party spirit.

The leader of the working class is the supreme brain behind the masses of people, the center for unity and solidarity, and the supreme helmsman of the revolution. The wishes and demands of the masses of working people are synthesized and realized by the leader, and all the struggle for the revolution and construction is organized and led by the leader.

The party of the working class is a political weapon for realizing the leader's thought and leadership, and general staff of the revolution leading the revolution and construction to victory.

The leader founds the party in order to realize his thought and leadership, and grasping the overall course of the revolution and construction through the party, leads in a unified way and moves the revolutionary struggle and construction task forward victoriously. All the line and policy set forth by the party are for embodying the leader's revolutionary thought and intent, and all the activity of the party is a struggle to precisely realize the leader's thought and leadership. In consequence, the leadership of the party is none other than the leadership of the leader.

Therefore, if the party members, the communists, are to be genuinely faithful to the party and the revolution, they must above all be faithful to the leader's thought and leadership.

Only he who loyally reveres the leader and is faithful to the leader's leadership, can become a genuine communist revolutionary faithful to the party and the revolution, and acquit himself fully of his basic responsibility as a revolutionary going forward to fight indomitably for the victory of the revolutionary cause of the working class.

This is the truth deeply learned with all their hearts through their personal experience in struggle by the Korean communists and people who have walked

the road of victory, loyally revering respected and beloved Comrade Kim Il-song as the great leader.

Respected and beloved Comrade Kim Il-song is the great leader who, personifying the wishes and demands of our party and our people, leads the revolution and construction along the one road of victory.

What the great leader Comrade Kim Il-song intends and wishes is none other than the desires of our party members and people, and the lofty will of our leader is the will of our party and people.

The respected and beloved leader Comrade Kim Il-song is the great leader who, possessing such matchless leadership power and noble communist character that no one else has ever held, has been and is still dedicating his whole life to the precious revolutionary cause for realizing the interests of the party and the working class and the people, and the affectionate father of our people who has brilliantly embroidered the entire course of his long struggle with his glories-filled revolutionary history and immortal achievements.

The great leader Comrade Kim Il-song, always being with the people and reflecting their desires and aims, establishes the line and policy of the party, and organizes and mobilizes the masses of people in carrying them through. All the line and policy of our party set forth by our great leader are ones that reflect the wishes of the masses of people, and comprehensively embodied in them are the interests of our party and people. In consequence, all the line and policy of our party are becoming the militant banner always capturing our people's hearts and calling them to a new struggle and exploit.

The great leader Comrade Kim Il-song, who personifies the lofty aspirations to the liberation of the working class and mankind, is also uniquely illuminating the road ahead for our people with his uncommon insight and scientific foresight on a firm chuche stand and revolutionary principled stand, and is sagaciously leading the entire party and all of the people, with his iron will and revolutionary enthusiasm, in the awesome struggle to remake nature and society and social being in accordance with the demands of chuche, with a view to realizing the demands and desires of the people.

Truly, apart from the leadership of the respected and beloved leader Comrade Kim Il-song it is impossible to speak about the victorious forward movement and completion of the Korean revolution or think about the happiness of our people and the growth and prosperity of the country.

By coming to receive the sagacious leadership of the great leader Comrade Kim Il-song, loyally attending our leader at the helm of the revolution, our people who were hovering between life and death, having lost national sovereign rights, have been able to become for the first time an energetic and dignified people going forward to work out their destiny independently, creatively. Under the sagacious leadership of the party and the leader our country is shining as a socialist power of self-dependence, self-support, and self-reliant defense, having overcome its centuries-old backwardness and poverty, and is radiating rays as the fatherland of chuche endlessly growing

and prospering on the rewarding march route toward conversion of the whole society to the chuche ideology.

Our people's faithfulness to the party and the leader is thus not any simple logical corollary but a lofty ideological feeling spontaneously engraved in the heart from having learned by actual experience with all their hearts the greatness and sagacity and immortal achievements of the party and the leader.

For our functionaries and party members, the bosom of the great leader is none other than the bosom of the party. Apart from the bosom of the party and the leader it is impossible to add luster to their glory as party members; apart from faithfulness to the party and the leader it is impossible to speak about the party spirit of the revolutionary.

Only he who holds an intense party psirit can go forward to fight indomitably along the one road of victory of the revolution, loyally upholding the will of the party and the leader wherever, whenever.

The party spirit as faithfulness to the party and the leader manifests itself in the struggle to protect and defend the party and the leader politicoideologically and embrace and carry through the line and policy of the party unconditionally to the end, in the struggle to oppose all kinds of negative phenomena.

Only he who, whatever the adversity, struggles giving his all in order to protect and defend airtight the party and the leader and carry through the line and policy of the party to the end, can become a chuche-oriented communist revolutionary infinitely faithful to the party and the leader.

How the party spirit of the member of the Korean Workers Party should be expressed we come to see clearly through the heroic struggle of 10 party members of Nakwon, the leading characters in feature films "Always with One Heart" and "Oath Sworn on That Day."

The 10 party members of Nakwon were genuine chuche-oriented communist revolutionaries holding the strong will and indomitable fighting spirit of struggling, giving their all, for the sake of the party and the leader.

The 10 party members of Nakwon, holding it as their unswerving revolutionary faith to solely believe in none but our great leader and follow him, whatever others might say, and highly displaying day in, day out during the war the spirit of absolutism and unconditionality toward the order and directive of our leader, admirably fulfilled their assigned hand grenade production quota and insured the needs of the front line; and clearing the ashes after the war, they produced the large-size water pump without fail, keeping their oath of loyalty sworn before our respected and beloved leader, to the end.

Thus the party spirit is intensively expressed in infinite faithfulness to the party and the leader, and only he who holds an intense party spirit can acquit himself fully of his basic responsibility as the genuine communist revolutionary.

(2)

To hold infinite faithfulness to the party and the leader, an intense party spirit, is a glorious task of our functionaries and party members to live

their whole lives in a most rewarding manner as revolutionary soldiers loyal to the party and the leader, and a basic demand of our party and the developing revolution.

In order that party members may live their whole lives in a rewarding manner for the sake of the party and the revolution, they must work and live always with an intense party spirit.

In order to possess an intense party spirit, it is imperative to ceaselessly strengthen the tempering of the party spirit.

To strengthen the tempering of the party spirit constitutes above all an important guarantee for sustaining and glorifying the political life of the party member.

The great leader Comrade Kim Il-song taught as follows:

"Party members, without exception, whoever they are, must temper their party spirit ceaselessly throughout their lifetime. Only then can they sustain and add luster to their political life and be faithful to the party and the revolution to the end." (Ibid., p 404)

Dearest to man is his sociopolitical life. Deprived of his sociopolitical life, man is as good as dead as a social being, even though alive physically.

Sociopolitical life is the most precious life which lives on eternally. Man, only if he lives every minute of his life revolutionarily, dedicating his whole life to the struggle for the sake of the party and the revolution, the fatherland and the people, can glorify his political life eternally even after his physical life ends. It is the life credo which must be held by the revolutionaries, to resolutely walk the road of revolution unswervingly throughout their lifetime, preserve their precious political life, the purity intact, and go forward to add luster to it.

If the party member is to enjoy a genuine living as the revolutionary and go forward to add luster to his precious political life, he must temper his party spirit ceaselessly. The tempering of the party spirit is a basic factor in sustaining the political life of the communist revolutionary and going forward to add luster to it.

Just as a piece of iron, if left long outdoors, gets rusty and becomes useless, the party member, if he neglects to temper his party spirit, can degenerate ideologically and in the end, fall by the wayside from the revolutionary force, leaving a blot on his political life.

Therefore, the party member must go forward to constantly temper his party spirit. Only then can he preserve eternally the precious political life bestowed on him by the party and the leader and go forward to add luster to it.

To strengthen the tempering of the party spirit also constitutes an important guarantee which makes it possible for the party member to acquit himself fully of his basic responsibility as the revolutionary.

The lifetime of the revolutionary begins with struggle and ends with struggle. Arduous though the road of revolution is, the revolutionary goes forward, breaking through formidable trials lying on the road of revolution.

The ideomental characteristic of our party members who are the chuche-oriented communist revolutionaries, lies in that they hold faithfulness to the party and the leader as their first and foremost life. Whether or not one can engrave in his heart such ideomental characteristic of the party member depends altogether on how the tempering of his party spirit is conducted.

The party member, only if he tempers his party spirit ceaselessly, can be infinitely faithful to the party and the leader, and on the road of the revolutionary struggle filled with difficulties and trials, go forward to fight resolutely always with a strong will and indomitable fighting spirit, exuberant work desires.

Therefore for the party member there is nothing more important than tempering his party spirit.

The tempering of the party spirit must be done by one and all, regardless of their positions or their meritorious services, whether or not they have lived party life long. For one who fights revolution, this is a task that cannot be interrupted for a moment.

It arises as an even more important demand relating to the revolutionary duty facing us today to temper the party spirit of party members.

Today our party, putting it in the forefront as the overall duty of our revolution to convert the whole society to the chuche ideology, is going forward to hasten the ultimate victory of the chuche revolutionary cause, energetically launching the three revolutions--ideological, technological, and cultural.

The struggle to realize the conversion of the whole society to the chuche ideology is a process of continuing our revolution which has been charted and moving forward under the banner of the chuche ideology, and a revolutionary struggle on a higher stage to attain the chuche revolutionary cause, further deepening the revolution and construction. This is a lofty task that can win a brilliant victory only through an arduous struggle over a long period.

In order to successfully carry out this glorious task, it is imperative that the functionaries and party members, strengthening the tempering of their party spirit more than at any time, should more highly display their loyalty to the party and the leader.

An intense revolutionary preparedness to stop at nothing until carrying out the militant task set forth by the party and the leader and an intense revolutionary ethos intent on carrying through the line and policy of the party unconditionally to the end--precisely herein lies an important guarantee which makes it possible to successfully discharge the heavy revolutionary duty facing us.

It arises as an important question also in relation to the situation prevailing today to temper the party spirit.

The more the situation becomes tense and the more the struggle becomes difficult, the more we must strengthen the tempering of the party spirit. Only then is it possible to crush thoroughly whatever aggression machinations of the enemies with intense loyalty to the party and the leader, and reliably defend the security of the fatherland.

Thus, to temper the party spirit constitutes a responsible and crucial task to make our functionaries and party members, who are the revolutionary soldiers of the party and the leader, acquit themselves fully of their basic revolutionary responsibility, and an important question arising in relation to the revolutionary duty facing us.

Therefore, all of the functionaries and party members must go forward to ceaselessly deepen the struggle to temper their party spirit.

Most important in tempering the party spirit of the functionaries and party members is thoroughly arming them with the chuche ideology.

An intense party spirit is based on the chuche ideology which is the great revolutionary thought of the working class of our era, the chuche revolutionary world view.

The chuche ideology is a great thought enunciating the correct viewpoint and stand, and method which people must necessarily adhere to in going forward to discern and remake nature and society. In consequence, by making them go forward to solve all questions arising in the revolution and construction, to suit the interests of the party and the working class and the people, it makes it possible for people to acquire an intense party spirit, working class character, people-mindedness.

Only when our functionaries and party members firmly arm themselves with the chuche ideology, can they become the genuine communists of our era admirably complete with the ideomental and moral features which the revolutionaries must attain, such as the party spirit, working class character, people-mindedness. The functionaries and party members, strengthening their study of the chuche ideology, must go forward to thoroughly prepare themselves as revolutionaries possessing a firmly established chuche revolutionary world view.

The basics in thoroughly establishing the chuchce revolutionary world view are properly holding the revolutionary view of the leader.

The masses of working people are the masters of the revolution and construction, but this is not to say that they will spontaneously come to fully perform the role as the masters of the revolution and construction. It is only under the leadership of the leader who is the supreme brain behind the revolution and the center for unity and solidarity that the masses of people can become the genuine masters of the revolution and construction and acquit themselves fully of their responsibility and role as the masters.

The revolutionary view of the leader is the most correct concept and viewpoint toward the position and role of the leader in the revolutionary struggle of the working class, and the posture and stand of loyally revering the leader with a true heart.

Only if they properly hold the revolutionary view of the leader, can party members maintain the firm stand and attitude to loyally uphold the party and the leader, and resolutely protect and defend the party and the leader politico-ideologically, with their lives, whatever the adversity.

Also important in tempering the party spirit of party members is strengthening their revolutionary organizational life.

The great leader Comrade Kim Il-song taught as follows:

"Only through a strong revolutionary organizational life can anyone be tempered revolutionarily and grow up to be a genuine revolutionary faithful to the revolutionary cause of the working class." ("Kim Il-song Selected Works," Vol 5, 2d impression, pp 468-469)

Party organizational life is political life, revolutionary activity, and as such, blast furnace for tempering the party spirit of party members and school for revolutionary indoctrination.

Party organizational life above all nurtures a revolutionary organizational spirit and disciplinary character among party members.

A revolutionary organizational spirit and disciplinary character are one of the important characteristics of the genuine communist. In order that the party member may add luster to his precious appellation as the revolutionary and attain faithfulness to the party and the leader, the party spirit, he must acquire an intense ideological spirit and at the same time a revolutionary organizational spirit and disciplinary character. Only then can the party members highly display the indomitable revolutionary spirit of struggling, giving his all, for the sake of the party and the revolution, and correctly perform his mission and role as a genuine communist revolutionary. Therefore, party members, one and all, must participate in party organizational life sincerely of their own volition and strive to acquire a revolutionary organizational spirit and disciplinary character.

In order that party members may temper their party spirit through party organizational life, it is important that they should participate in regulation life faithfully with a proper view of the party organization.

The view of the party organization is the resolute stand and viewpoint of the party member to hold the party organization dear and approach it solemnly, thoroughly abide by the party organization and voluntarily observe the discipline of the party organization, and execute the revolutionary duty assigned by the party, to the end.

All of the party members, by regarding the party organization as a motherly bosom and faithfully participating in party organizational life and by

establishing the revolutionary ethos of working and living under the guidance and control of the organization, must temper their party spirit ceaselessly.

The process of carrying out the assignment given by the party organization is a process in which the party spirit of party members is inspected and tempered.

All of the functionaries and party members, through the process of diligently embracing the decision and assignment of the party organization and executing them timely without fail by displaying an intense sense of responsibility and initiative, must temper themselves organizationally, ideologically, and strive to attain an intense party spirit.

It has important significance in tempering the party spirit of party members to strengthen criticism and self-criticism.

Criticism and self-criticism are an effective method to remove the dregs of old ideas remaining in people's heads and timely straighten out the deficiencies surfacing in work and life so as to make one and all conduct their party life wholesomely and temper their party spirit ceaselessly.

All of the functionaries and party members, positively participating in criticism and self-criticism on a principled, comradely stand with a correct viewpoint and attitude toward criticism, must go forward to train and temper themselves ideologically.

The party member who commendably conducts self-criticism and mutual criticism on a correct stand toward criticism is precisely a party member strong in party spirit and faithful to organizational life. All of the functionaries and party members must at no time be afraid of their own deficiencies, and through criticism, must constantly temper themselves and go forward to revolutionarily improve their work and life. Only then can they eliminate all kinds of unwholesome ideological elements still remaining in their heads and go forward to prepare themselves as genuine revolutionaries faithfully working for the sake of the party and the revolution.

Revolutionary practice is an energetic means of tempering the party spirit of party members.

The great leader Comrade Kim Il-song taught as follows:

"Revolutionary practice is an energetic means of remolding people's ideological consciousness. Amid the difficult and complex practical struggle to remake nature and society people get ceaselessly tempered and grow up as revolutionaries." (Ibid., p 468)

The party spirit manifests itself not in words but in practical action, and is also tempered through revolutionary practice.

Party members, only if they temper themselves amid difficult and complex practical struggle, can thoroughly establish the revolutionary world view, and nurture the revolutionary spirit of devotedly struggling for the sake of the party and the revolution, the working class and the people.

The party member must above all positively immerse himself in carrying out the revolutionary task assigned him.

The process in which our functionaries and party members carry out their assigned revolutionary task constitutes a process of their practical activity to execute the teachings of the great leader Comrade Kim Il-song and the policy of the party, and this constitutes precisely a process in which their party spirit is tempered and inspected.

Party members, always with intense loyalty to the party and the leader, must go forward to carry out their assigned revolutionary task responsibly on a stand befitting the master. In particular, the guidance functionaries, deeply going into the realities and working together with the producer masses, must highly display their sense of responsibility and initiative in the struggle to carry through the line and policy of the party. Only then can they highly display their faithfulness to the party and the leader, their party spirit, amid practical struggle, and fully discharge their responsibility as commanding personnel of the revolution.

It is important that party organizations should substantially launch among the functionaries and party members, and working people the efficacy struggle so as to make them live and fight like the leading characters in feature films "County Party Responsible Secretary" and "Always with One Heart," "Oath Sworn on That Day" and "Wolmi Island." Only then is it possible to thoroughly prepare the functionaries and party members, and working people as fervent chuche-oriented communist revolutionaries possessing infinite faithfulness to the party and the leader, an intense party spirit, like the leading characters in the films.

All of the functionaries and party members, by ceaselessly tempering their party spirit to suit the realistic demands of the deepening and developing revolutionary struggle and construction task, shall add luster to their precious political life as revolutionary soldiers infinitely faithful to the party and the leader and fully discharge their basic revolutionary responsibility.

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RESPECTED AND BELOVED LEADER COMRADE KIM IL-SONG'S THEORY OF HUMAN REMOLDING
AND ITS INVINCIBLE VITALITY

Pyongyang KULLOJA in Korean No 4 Apr 83 pp 30-36

[Article by Paek Chae-uk]

[Text] What occupies an important place in the imperishable achievements compiled by the respected and beloved leader Comrade Kim Il-song for our revolution and the revolutionary cause of the working class is that he has given the most correct answer to the basic question arising in communist construction, founding the theory of human remolding based on the immortal chuche ideology.

With the great leader Comrade Kim Il-song comprehensively enunciating the chuche theory of human remolding, a powerful ideothoretical weapon has come to be provided which makes it possible to admirably carry out the human remolding task, the most difficult and complex question in socialist, communist construction, and the revolutionary theory of the working class has come to be further enriched and developed with a fresh heritage.

The correctness and vitality of the chuche theory of human remolding set forth by the great leader Comrade Kim Il-song have been eloquently proved through the practice of our revolution.

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Human remolding work is one of the most important revolutionary tasks arising in socialist, communist construction.

For socialist, communist construction, it is imperative not only to develop productive forces and change social relations but to remold people into communist social beings. Only by remolding people, the masters of society, the communist way is it possible to solve the basic question of communist construction and successfully carry out the tasks of developing productive forces and remaking social relations as well.

Practical experience in the revolutionary struggle shows that no matter how high a standard the productive forces have reached and how abundant the

material wealth has become, unless people are remolded the communist way it is impossible to successfully build the socialist, communist society.

The great leader Comrade Kim Il-song, by monolithically systematizing the theory of human remolding based on the immortal chuche ideology, has opened up a wide road which makes it possible to go forward to bring up people as independent and creative social beings, comprehensively developed communist social beings.

What occupies an important place in the theory of human remolding enunciated by the great leader Comrade Kim Il-song is above all the unique thought for placing the human remolding task in the first and foremost place of the revolution and construction and giving it priority over all other tasks.

The great leader Comrade Kim Il-song taught as follows:

"Giving priority to the human remolding task, work with people, over other tasks is the decisive guarantee for the success of all tasks." ("Kim Il-song Selected Works," Vol 7, p 419)

It is the demand of the law of the developing revolution flowing from the intrinsic nature of the chuche ideology to give priority to the human remolding task.

As enunciated by the immortal chuche ideology, man is the most developed and energetic being in the world and the unitary ruler, remaker of the world.

It is man that remakes nature and society and so is man that develops science and technology. Man produces all the wealth of society with his hands and goes forward to remake and change the world with his struggle. Apart from people's creative activity there can be no revolutionary movement; apart from people's creative activity, the change and progress of society are unthinkable.

Therefore, in order to remake nature and society and energetically push ahead with the revolution and construction, it is imperative to firmly give priority to the task of bringing up people, who are in charge of the remaking, as independent, creative energetic beings.

When people are indoctrinated, remolded, and brought up as energetic beings, it is possible to successfully solve the complex questions arising in remaking nature and changing society and move the revolution and construction forward at a high rate of speed.

The reason priority must be given the human remolding task is related to the fact that human remolding is a task more difficult than the task of basically changing people's material living conditions or the task of raising their cultural and technical standards.

People's ideological consciousness is subject to the influence of their socioeconomic circumstances and material living conditions. But this is

not to say that people's ideological consciousness changes spontaneously just because their socioeconomic circumstances and their material condition of social life change. The dregs of old ideas are very conservative and tenacious. In consequence, even after the elimination of the socioeconomic bases spawning old ideas, the dregs of old ideas come to remain long in people's consciousness.

The task of remolding people's thought is not readily visible to the eye unlike the task of changing their socioeconomic circumstances and their material conditions of social life. People's ideological consciousness is impossible to see with the eye or measure the degree of its change. Again, the degree of change of each individual's ideological consciousness varies nor is the content of each individual's ideological consciousness identical.

This shows that only by energetically pushing ahead with the human remolding task with firm priority over all other tasks is it possible to successfully carry it out in an organic unification with the tasks of remaking nature and changing society without lagging behind them, and victoriously move the revolutionary struggle forward, highly promoting the independent stand and attitude and the creative stand and attitude of working people.

To give priority to the human remolding task is a pressing demand in order to consolidate the socialist system and energetically push ahead with socialist, communist construction.

The human remolding task, the ideological remolding task, is an intense class struggle to eliminate capitalism once and for all even in the realm of people's consciousness, and an important revolutionary task to completely liberate all of the working people from the constrain of all kinds of old ideas and arm them with the advanced working class thought, the communist ideology.

Just because the exploiting system is liquidated and the socialist system established, the task of remolding people's thought is not achieved spontaneously. Failing to strengthen the ideological revolution and heighten people's awakening in terms of class, it will be impossible to check the influence of bourgeois ideas among people, and should this come to pass, the revolutionary consciousness of working people will be paralyzed, making it impossible to consolidate and develop the socialist system, and in the end, even gains of the revolution already won can be endangered.

The party of the working class, only if it overcomes the tilting that may surface here, and energetically pushes ahead with the human remolding task, the ideological remolding task with firm priority over all other tasks, can prevent in advance the old ideas from taking hold and growing and highly promote the superiority of the socialist system, and go forward to successfully attain the socialist, communist cause, relying on the creative wisdom and positiveness of the masses.

All this bespeaks the fact well that energetically pushing ahead with the human remolding task with firm priority over all other tasks is where the

straight road of hastening the historic task to completely realize the independent stand and attitude of the masses of working people, stepping up the revolution and construction to suit the intrinsic demands of the socialist, communist society, lies.

Truly, with the thought enunciated by the great leader Comrade Kim Il-song for giving priority to the human remolding task in socialist, communist construction, the party of the working class has become able to go forward to energetically step up socialist, communist construction with a tight grip on human remolding work as a priority task.

What is also important in the chuche theory of human remolding enunciated by the great leader Comrade Kim Il-song is that he has scientifically elucidated the intrinsic nature of the human remolding task.

The great leader Comrade Kim Il-song taught as follows:

"Human remolding is essentially thought remolding, and the basics in bringing up communist social beings are arming them with the communist ideology."
(Ibid., p 412)

If people are to be turned into comprehensively developed communist social beings, independent and creative social beings, it is imperative to make them possess the revolutionary thought and deep knowledge and healthy physical strength. The revolutionary thought and the advanced knowledge of science and technology, high cultural and technical standards and healthy physical strength are the features and qualifications communist social beings must necessarily attain. From this, in order to go forward to remold people into comprehensively developed communist social beings, the question as to how to define the intrinsic nature of human remolding and what to grasp as the basics comes to arise significantly.

The great leader Comrade Kim Il-song, by enunciating based on the theory of the chuche ideology that human remolding is essentially ideological remolding and that the basics in bringing up communist social beings are arming them with the communist ideology, has given the most scientific answer to this question.

Human remolding is essentially ideological remolding because it is by people's ideological consciousness that their worth and character are determined and all of their activities are governed and adjusted.

Only by conducting ideological remolding work with priority and thoroughly arming people with the communist ideology is it possible to make them attain the ideomental and moral features as comprehensively developed communist social beings, successfully pushing for the task to make them acquire the advanced knowledge of science and technology and high cultural and technical standards as well. He who has not armed himself with the communist ideology, even though he has acquired a high knowledge of science and technology and a high cultural standard, and healthy physical strength, cannot become the comprehensively developed social being demanded by the communist society.

Therefore, the task of remolding social beings must necessarily become the ideological remolding task uprooting the dregs of old ideas remaining in their heads and arming them with the communist ideology.

By the unique thought set forth by the great leader Comrade Kim Il-song regarding the intrinsic nature of human remolding the key link which must be tightly grasped in the human remolding task and the law of the process of human remolding have come to be graphically enunciated, and the basic method has come to be provided which makes it possible to go forward to successfully occupy the ideological fortress, the most difficult task in socialist, communist construction.

It is one of the very important questions arising in successfully conducting the human remolding task to graphically enunciate the goal of human remolding. Only if the goal of human remolding is graphically enunciated, is it possible to set a clear direction of the human remolding task and, correctly defining the principled questions for the realization, go forward to admirably solve them.

The great leader Comrade Kim Il-song has also provided a scientific elucidation of the goal of human remolding.

The overall goal of human remolding enunciated by the great leader Comrade Kim Il-song lies in turning people into genuine communist social beings holding a firmly established chuche view of the revolution.

The chuche view of the revolution is the viewpoint and stand approaching the revolution with the masses of people at the center, and the revolutionary spirit going forward to fight resolutely for the sake of the masses of people.

Only he who holds a firmly established chuche view of the revolution, can be said to be a genuine revolutionary who, holding the chuche ideology as his firm faith, struggles to realize the independent stand and attitude of the masses of people, and a resolute communist who, holding faithfulness to the party and the leader as his first and foremost life, goes forward to fight, dedicating himself to the glorious revolutionary cause being led by the party and the leader.

The revolutionary who has thoroughly armed himself with the chuche view of the revolution, becomes the brilliant archetype of the communist because he has attained the great thought and lofty features of our era.

By the thought enunciated by the great leader Comrade Kim Il-song regarding the goal of human remolding it has come to be comprehensively elucidated that the task of bringing up communist social beings is not a simple task of moral indoctrination or intellectual indoctrination, not a simple job performance task exerting influence, at the most, on this or that individual aspect of people's features and qualifications but a task to establish the revolutionary world view among people and indoctrinate them to hold infinite faithfulness to the party and the leader. Thus has come to be opened up a wide road which makes it possible to go forward to remold people into genuinely independent and creative social beings, the most developed and accomplished chuche-oriented revolutionaries, genuine communists.

The great leader Comrade Kim Il-song, based on his scientific analysis of the features and qualifications of communist social beings, the law of their developing ideological consciousness, has set forth the most correct methods for remolding people the communist way.

The great leader Comrade Kim Il-song has enunciated that in order to remold people the communist way, it is imperative above all to strengthen the ideological indoctrination work of arming them with the chuche ideology.

The great leader Comrade Kim Il-song taught as follows:

"The basics in the ideological revolution are thoroughly arming party members and working people with our party's chuche ideology." ("Kim Il-song Selected Works," Vol 6, p 422)

The immortal chuche ideology is the most scientific, revolutionary world view communist social beings must attain. People, only if thoroughly armed with the chuche ideology, can become genuine communist social beings complete with a firmly established chuche revolutionary world view and lofty mental and moral features.

The great leader Comrade Kim Il-song, deeply seeing through the importance of the role chuche ideology indoctrination performs in human remolding, has enunciated that priority efforts must be put into the task of arming people with the chuche ideology and that all ideological indoctrination work must be subordinated to it. Thus, with indoctrination in the chuche ideology as the basics, the content and position of ideological indoctrination work and concrete tasks such as indoctrination in the policy of the party, indoctrination in the revolutionary tradition, and class indoctrination have come to be enunciated scientifically.

What is also important in the method enunciated by the great leader Comrade Kim Il-song for remolding people into communist social beings is strengthening their revolutionary organizational life.

The revolutionary organizational spirit is an intense ideological spirit through which runs the communist revolutionary spirit and at the same time, one of the important characteristics of the communist.

Only he who holds the communist ideology and at the same time, a strong revolutionary organizational spirit, can be said to be a genuine communist.

The revolutionary organizational spirit of the communist is achieved through revolutionary organizational life. Organizational life is the blast furnace for ideological tempering and school for revolutionary indoctrination. People only through a strong organizational life can overcome all kinds of non-organizational phenomena inherited from the old society and temper themselves revolutionarily, and prepare themselves as genuine revolutionaries faithful to the revolutionary cause of the working class, the socialist, communist cause.

The great leader Comrade Kim Il-song has comprehensively enunciated all the principled questions arising in enhancing the revolutionary organizational

spirit of the communist, such as the question of making all of the working people hold the organization dear and faithfully participate in organizational life, voluntarily observe the organizational discipline and live under the guidance and control of the organization, and the question of making them launch the ideological struggle by the method of criticism and through the ideological struggle, revolutionarily temper themselves.

It is one of the important methods for remolding people into communist social beings to conduct the task of remolding their ideological consciousness in close combination with their revolutionary practice.

Revolutionary practice is an important means to firmly establish the revolutionary world view among people and temper them in terms of ideological will, and nurture their creative abilities. In the process of their practical struggle to remake and change nature and society people come to overcome old ideas and further consolidate their revolutionary world view, and acquire a rich knowledge and practical abilities capable of remaking and changing nature and society.

The great leader Comrade Kim Il-song, by setting forth the guideline for conducting ideological indoctrination at the production site as a base, and the guideline for organically combining collective innovations in the ideological remolding task with those in economic and cultural construction, has illuminated the road which makes it possible to successfully push ahead with the struggle to remold people the communist way.

The methods set forth by the great leader Comrade Kim Il-song for human remolding constitute a powerful weapon whose correctness has been proved to the hilt amid the practical struggle of our revolution.

Thus the great leader Comrade Kim Il-song has enunciated lawlessly with scientific logic and monolithically systematized all the principled matters arising in the task of remolding social beings the communist way, such as the position of the human remolding task in socialist, communist construction and the intrinsic nature of the human remolding task and its goal and the method for the prosecution.

Indeed, the chuche theory of human remolding enunciated by the great leader Comrade Kim Il-song constitutes an outstanding contribution to the developing revolutionary theory of the working class and the ideological history of mankind, and a powerful driving force energetically stepping up socialist, communist construction.

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The chuche theory of human remolding, brilliantly embodied in our revolutionary practice under the sagacious leadership of the great leader Comrade Kim Il-song, is displaying its vitality to the hilt.

The great leader Comrade Kim Il-song, setting forth the most correct line and guideline for indoctrinating and remolding people in each period, each stage of the developing revolution, has sagaciously led the struggle for the realization.

The great leader Comrade Kim Il-song, initiating the all-out nation-founding thought mobilization movement immediately following liberation, led the task to make people attain the spirit and features, and morality as befitting the functionaries of a new democratic Korea; and during the socialist revolution, closely combining together the remaking of economic relations and the human remolding task, sagaciously led the task to turn all members of society into socialist working people. In particular, the guideline set forth by the great leader Comrade Kim Il-song for the revolutionization, working classization of the whole society has had important significance in successfully pushing for the task of indoctrinating and remolding people the communist way after establishing the socialist system.

To revolutionize, working classize the whole society is the demand of the law of socialist, communist construction, and the most important revolutionary duty the party and state of the working class must carry out after the establishment of the socialist system.

The great leader Comrade Kim Il-song has firmly maintained the principle in revolutionizing, working classizing people to revolutionize above all the working class and strengthen its revolutionary function, and with the working class as a model, remold all members of society the communist way.

The great leader Comrade Kim Il-song, by setting forth the guideline for the task to revolutionize, working classize the whole society and at the same time, intellectualize the whole society to suit the demands of conversion of the whole society to the chuche ideology, is leading the task of remolding social beings the communist way on a new higher level.

The struggle to intellectualize the whole society is a sacred task to turn all members of society into comprehensively developed communist social beings possessing the cultural and technical standards of a college graduate.

The great leader Comrade Kim Il-song, by leading the way in thoroughly organizing currently existing cadre training bases on the one hand and increasing the higher education organs for studying while working, is sagaciously leading the task of intellectualizing the whole society.

Our party, putting it in the forefront as the basic mission of party work to bring up people as fervent chuche-oriented revolutionaries to suit the demands of the developing realities wherein the struggle for conversion of the whole society to the chuche ideology is energetically under way, has arranged for ideological indoctrination to be launched broadly and deeply with indoctrination in faithfulness to the party and the leader, indoctrination in the unitary ideology as the basics, and has made the human remolding task firmly turned around as a task of the masses themselves.

The movement to win the red flag of three revolutions and the movement to learn from the example of unsung heroes faithfully show the sagacious leadership of our party aimed at bringing up people as fervent chuche-oriented revolutionaries.

The movement to win the red flag of three revolutions and the movement to learn from the example of unsung heroes are mass movements in higher form reflecting

the demands of the new stage of our developing revolution wherein the conversion of the whole society to the chuche ideology is up front.

By making party organizations substantially push ahead with the movement to win the red flag of three revolutions and the movement to learn from the example of unsung heroes with a direct grip on them and by calling the broad masses to the movements, our party is bringing about a basic turnaround in the task to bring up all of the party members and working people as chuche-oriented communist revolutionaries.

Indeed, under the sagacious leadership of the great leader Comrade Kim Il-song the chuche theory of human remolding is being brilliantly embodied in our country and is winning a prideful victory.

The great leader Comrade Kim Il-song taught as follows:

"As a result of the ideological revolution energetically pushed forward, a basic turnaround has occurred in our people's ideomental features, work traits, and life attitude." ("Kim Il-song Selected Works," Vol 8, p 322)

The invincible vitality of the chuche theory of human remolding has manifested itself above all in that our party members and working people have come to be thoroughly prepared as genuine revolutionaries holding a firmly established chuche view of the revolution.

To hold the chuche ideology as their unitary faith and think and act only in accordance with its demands is becoming the reward and glory of living and immutable revolutionary will of our people.

Among our party members and working people who go forward to live and fight, holding the chuche ideology as the unitary guiding principle of life and struggle, old ideas running counter to the chuche ideology such as flunkeyism, dogmatism, national nihilism have been thoroughly eliminated and national confidence and sovereignty consciousness have been enhanced unprecedentedly, and all of the people are fighting on confidently with the revolutionary spirit of self-reliance along the road the chuche ideology teaches. From among the force of this struggle many unsung heroes are emerging today and their ranks are ceaselessly growing.

The unsung heroes are the archetypal communist social beings holding a firmly established chuche view of the revolution whose ideomental characteristics are intense faithfulness to the party and the leader and infinite dedication to the fatherland and the people. They are genuine communists who go forward giving their all quietly not for any honor or remuneration but solely for the prosperity of the fatherland and the happiness of the people whether or not anyone looks, with intense loyalty to the party and the leader. So it is that the example of unsung heroes, rapidly generalized societywide with a great influencing power, is bringing about a basic turnaround in the ideomental features of our party members and working people.

All of the party members and working people, holding the chuche ideology as their firm world view, have engraved in their hearts faithfulness to the party

and the leader as their first and foremost life, and are struggling, giving their all to the sacred struggle for the chuche revolutionary cause--this shows faithfully the height of the ideomental features of our people.

The invincible vitality of the chuche theory of human remolding is also clearly proved in that the trust of the masses of people in the party and the leader has been enhanced extraordinarily and the politicoideological unity of our society has been strengthened more than at any time.

Our people through their personal experience in life are holding it engraved in their hearts as the greatest happiness, as the revolutionary ethics to devotedly struggle for the sake of the fatherly leader and our glorious party who have provided their today's happiness and bestowed on them priceless political life, and are infinitely trusting the party and the leader and entrusting all destinies altogether to the party.

Today our people are united airtight around the party and the leader, and solidarized firmly in terms of ideological will based on the chuche ideology. All of the people are burning with the firm resolve to protect and defend the party and the leader politicoideologically, with their lives, whatever raging storms and formidable trials may confront them, and share destiny with the party forever generation after generation.

Truly, never before has there been a time like today that our people, entrusting all destinies to the party, follow the party, and the party and the people, with one mind, one will, dynamically move forward. It is because of the presence of this great unity and solidarity that our revolution is pressing hard on the heels of the enemy and the future of our fatherland is ever more infinitely boundless.

That a basic tunraround has been brought about in the way of work and way of life of our people eloquently shows the invincible vitality of the chuche theory of human remolding.

Today in our society the ethos of all people revolutionarily working and living, helping each other and leading each other on, is prevailing societywide.

All of our party members and working people, helping each other and leading each other on under the communist slogan of "one for all, all for one!" are faithfully working for the sake of society and collective. Also, as befits the people of a country fighting revolution, of the era of struggle, they are always revolutionarily working and frugally living, and one and all, with faith in the victory of the revolution and firm confidence in the future, are keeping up continuing innovation, continuing forward movement, filled to overflowing with revolutionary enthusiasm and vigor.

Today's realities wherein all of the people, fond of working, fond of struggling, go forward with total dedication of body and mind for the sake of the ultimate victory of the chuche revolutionary cause with an invincible faith in Communism, eloquently show how high a standard the task of remolding social beings the communist way has reached.

With a basic turnaround occurring in the ideomental features and way of work, way of life of our people, ceaseless miracle and innovation are happening in all areas of socialist construction.

As the revolutionary fervor and creative positiveness of working people are highly displayed, our socialist self-reliant national economy is developing at a very high rate of speed, and in the areas of education and culture, science and technology, too, brilliant achievements are being scored one after another.

Thus our country, eliminating the historically inherited economic and cultural, scientific and technological backwardness, has become in its own right a member of the world community of advanced countries, and our people, forever casting off the plight of suffering all kinds of humiliation and contempt in bygone days on account of backwardness, are enjoying their independent rights to the heart's content as a dignified, developed nation.

All these prideful achievements scored in the struggle to occupy the ideological fortress and material fortress of Communism are priceless fruits brought by the chuche theory of communistic human remolding.

Energetically launching the human remolding task to suit the demands of the developing revolution and bringing up all members of society as fervent chuche-oriented communist revolutionaries is where an important guarantee for winning a brilliant victory in our revolution and construction lies.

All of the party members and working people, by brilliantly embodying the theory of communistic human remolding enunciated by the great leader Comrade Kim Il-song, shall go forward to further hasten the ultimate victory of the chuche revolutionary cause.

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THE GREAT-LEADER-STYLE WORK METHOD IS AN ENCYCLOPEDIA OF THE REVOLUTIONARY LEADERSHIP ART

Pyongyang KULLOJA in Korean No 4 Apr 83 pp 37-44

[Article by Kang Hui-won]

[Text] To establish the revolutionary work method is a very important question of principled significance in the revolutionary struggle and construction task.

The basic direction the party of the working class must firmly maintain in establishing the revolutionary work method is making the work method created by the leader unitarily prevail partywide. When launching activity strictly adhering to the revolutionary work method provided by the leader it is possible to comprehensively embody the leader's thought and intent in all areas of the revolution and construction, not to mention party construction.

The work method our party is firmly maintaining throughout the period of the revolutionary struggle is the revolutionary work method created by the great leader Comrade Kim Il-song, the leader-style work method. The leader-style work method is the archetype and synthesization of the communist work method, and an encyclopedia of the revolutionary leadership art.

Our party, by firmly maintaining the great-leader-style work method, has been able to thoroughly defend its revolutionary character and brilliantly carry out its militant mission.

The glorious history in which the chuche revolutionary cause has been charted and triumphant under the sagacious leadership of the respected and beloved leader Comrade Kim Il-song is a brilliant journey in which the great-leader-style work method has been created and comprehensively established, and a prideful history in which this revolutionary work method has been embodied and an awesome social transformation and miracle have been performed.

Today, to firmly maintain the great-leader-style work method is a pressing question arising in resolutely carrying on the chuche bloodline of our party and strengthening the party and energetically stepping up the revolution and construction to suit the demands of the prevailing situation. Therefore, all of the functionaries, keeping it in mind as a serious question bearing on

the destiny of the party and the revolution to straighten out their work method and work style, shall energetically launch the struggle to thoroughly embody the leader-style work method.

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The revolutionary work method is a powerful weapon leading the revolutionary struggle of the working class to victory.

The party of the working class, before coming to power or after coming to power, and again, in the revolutionary struggle or construction task, must always maintain the revolutionary work method.

Only by firmly maintaining the guiding thought, guiding theory of the revolution and at the same time the revolutionary work method, is it possible to make the broad masses action-conscious, organized, and energetically lead the revolutionary struggle. If the party, failing to establish the revolutionary work method, leaves the old work method alone, it will gradually come to lose the trust and support of the masses of people, and divorced from them in the end, can experience twists and turns.

The party of the working class, particularly after coming to power, must ceaselessly improve and update its work method to suit the developing realities. Only by so doing can it make the masses amply display their revolutionary fervor and creative positiveness and energetically push for socialist, communist construction. Again, only then can it check the tendency of falling into the bureaucratic and administrative ruts that may surface in the party in power.

The revolutionary work method of the party of the working class, most precisely embodying the principles and demands which the communists must maintain in mass leadership, must give comprehensive answers to all the questions arising in organizing and mobilizing the masses in the revolutionary struggle.

Respected and beloved Comrade Kim Il-song is the great leader who has created and perfected the revolutionary work method of our party.

The great leader Comrade Kim Il-song in the long course of leading the revolution and construction has created the chuche theory of leadership and, brilliantly embodying it, set a priceless example of the revolutionary work method. This is one of the great achievements which the respected and beloved leader Comrade Kim Il-song has contributed to the developing revolutionary theory of the working class and the attainment of the revolutionary cause.

As the long history of the Korean revolution shows, the work method of our party is the revolutionary work method which respected and beloved Comrade Kim Il-song has provided with his own hand and whose might has been displayed to the hilt under the sagacious leadership of our great leader. Viewed from the historical circumstances of its creation and establishment, the work method of our party is a great work method which can be called only as synonymous with the revered name of the respected and beloved leader Comrade Kim Il-song and a revolutionary work method closely linked to our leader's glorious leadership history.

The law of the developing work method of our party which has been created by the great leader Comrade Kim Il-song and is being ceaselessly improved and updated, shows that it is bonded with the history of our leader's revolutionary activity. The great leader Comrade Kim Il-song in the course of his revolutionary activity has set a priceless example of mass leadership and provided a model of the revolutionary leadership art. The course of leadership of the great leader Comrade Kim Il-song for the revolutionary struggle and construction task has been none other than the course of establishing the revolutionary work method and the course of manifestation of its might. In consequence, the greatness of the revolutionary work method is in the greatness of respected and beloved Comrade Kim Il-song who has created it, the greatness of the history of our leader's leadership.

The brilliant history of leadership of the great leader Comrade Kim Il-song dating back more than 50 years is above all a prideful course in which the chuche work method has been created and updated.

The great leader Comrade Kim Il-song, who is victoriously charting the destiny of the fatherland and the people and the road ahead for the times with his uncommon wisdom and tested leadership power, has organized and led the revolutionary struggle and construction task to victory, founding the chuche ideology and holding it as the guiding principle. The history of leadership of the respected and beloved leader Comrade Kim Il-song is the history of chuche leadership in which the chuche ideology has been embodied, and all the victories of our revolution are great fruits brought by the chuche ideology.

Because of this basic characteristic running through the history of leadership of the great leader Comrade Kim Il-song, the work method of our party shines as the chuche revolutionary work method.

The revolutionary work method of our party is a great work method through which the immortal chuche ideology runs.

The great leader Comrade Kim Il-song taught as follows:

"The work method of our party was created early on amid the flames of the anti-Japanese revolutionary struggle, and rests on the profound principle of the chuche ideology." ("Kim Il-song Selected Works," Vol 8, p 412)

The work method of our party, because it rests on the chuche ideology, has become able to have the intrinsic characteristic as the revolutionary work method of our era in which the masses of working people have broadly launched into the revolutionary struggle.

As enunciated by the chuche ideology, the master of the revolution and construction is the masses of people, and the driving force for the revolution and construction also resides in the masses of people. This being so, the revolutionary work method for correctly leading the masses must necessarily become one that can make the masses of working people acquit themselves fully of their responsibility and role as the master of the revolution and

construction. Enhancing the position and role of the masses of working people, masters of the revolution and construction, and making it possible for them to launch the revolutionary struggle and construction task independently, creatively on their own is where the revolutionary nature of the leader-style work method as the *chuche* work method lies, where its invincible might is.

With the might of the work method of our party as the *chuche* work method displayed to the hilt throughout the historical period in which the respected and beloved leader Comrade Kim Il-song has led our revolution, the old bureaucratic, formalist work method of bygone days has been overcome and a new era of revolutionary leadership achieving great transformation by setting the thought of the masses of people in motion has come to be unfurled.

The glorious history of leadership of the great leader Comrade Kim Il-song is also a shining history in which a consummate work method has been created, giving comprehensive answers to the mass leadership questions arising in all stages of the revolution for national liberation, class liberation, human liberation.

Synthesized in the history of leadership of the respected and beloved leader Comrade Kim Il-song are the priceless experiences of mass leadership gained by our leader in the course of leading to victory all stages of the revolutionary struggle such as the colonial national liberation struggle and the anti-imperialist, antifeudal democratic revolution, the socialist revolution and socialist construction. Because of being bonded with this great history of leadership, the work method of our party constitutes a consummate work method holding a most all-encompassing, many-sided content.

Inasmuch as the work method is linked to the mode of activity aimed at organizing and mobilizing the masses in the revolutionary struggle, there have to be abundant experiences of mass leadership if the revolutionary work method is to be established.

The great leader Comrade Kim Il-song taught as follows:

"The party work method is experiences gained in a long course of the revolutionary struggle." ("A Collection of Writings of Kim Il-song," Vol 13, p 132)

The great-leader-style work method has been created not just based on the experience of mass leadership in any one stage of the developing revolution but based on the abundant experiences gained by respected and beloved Comrade Kim Il-song over a long period of more than half a century while organizing and leading underground revolutionary activity and armed struggle, party and state work and military work, and work in all the political, economic, and cultural areas.

The revolutionary work method of our party began striking its historical roots amid the flames of the anti-Japanese revolutionary struggle organized and led by the great leader Comrade Kim Il-song.

The great leader Comrade Kim Il-song, by creating the Anti-Japanese Guerrillas work method, a model of the revolutionary work method, in the course of leading

the glorious anti-Japanese revolutionary struggle to brilliant victory and by admirably embodying it within the revolutionary force, provided the prototype of the work method of our party, a priceless heritage of the genuine communist work method.

Because of the presence of the Anti-Japanese Guerrillas work method, our party even amid such complex post-liberation environment was able to firmly unite the masses of people and energetically organize and mobilize them in the revolution and construction.

The revolutionary work method must be ceaselessly concretized and deepened in step with the developing objective reality and the changing environment and condition. The work method, only when correctly embodying the demands of the developing reality and the changing environment, can perform a truly revolutionary and positive role.

In our country, as the socialist remaking of production relations was completed and a basic change occurred in socioeconomic relations, in people's ideomental life, the prevailing new environment inevitably called for basically improving party and state work and the work method of the functionaries to suit the new environment.

This crucial question presented by our revolutionary practice came to be brilliantly solved as the respected and beloved leader Comrade Kim Il-song created the great Ch'ongsan-ri spirit, the Ch'ongsan-ri method. The Ch'ongsan-ri method is the revolutionary work method which has concretized and developed the Anti-Japanese Guerrillas work method through which the immortal chuche ideology and the revolutionary mass line based on it run, to suit the new reality of socialist construction, and here, the work method with primary emphasis on work with people is comprehensively embodied.

Under the sagacious leadership of our party today the party work method is being further perfected on a new higher level to suit the demands of conversion of the entire party and the whole society to the chuche ideology. By the energetic struggle of our party to embody the leader-style work method in overall party work the conventional work method has been successfully overcome and the revolutionary work method is being comprehensively established.

Thus the great-leader-style work method under the sagacious leadership of respected and beloved Comrade Kim Il-song struck its historical roots in the course of the arduous anti-Japanese revolutionary struggle, and has been developed and enriched and perfected in the course of the victorious forward movement of the anti-imperialist, antifeudal democratic revolution and socialist revolution, and socialist construction. Therefore, the historical origin of the revolutionary work method of our party is very deep and here, the leadership art operating in all stages, all areas of the revolutionary struggle is synthesized.

The brilliant history of leadership of respected and beloved Comrade Kim Il-song is also a glorious history which has brought forth the revolutionary work method which, believing in the strength of the people and inspiring the masses, leads the revolution along the one road of victory.

The great leader Comrade Kim Il-song, from the first days he set out on the road of revolution holding it as an iron rule to resolve everything relying on the strength of the masses of people, has been launching his revolutionary activity. Comprehensively reflected in the history of leadership of the great leader Comrade Kim Il-song are the lofty objectives of the communists serving for the sake of the people and the principle of activity of the communists going in among the masses, relying on them, and mobilizing them. The great example set by our respected and beloved leader by his personal practice in the course of leading our revolution is brilliantly embodied in the work method of our party, and the revolutionary mass line is becoming the basic principle running through the party work method.

Faithfully reflected in the great-leader-style work method are the matchless leadership power and people-minded features of respected and beloved Comrade Kim Il-song who, always believing in the masses of people and relying on the strength and wisdom of the masses, leads the revolution to a ceaseless upsurge. Our party, because of having this great work method, always maintaining kindred ties with the masses, has been able to organize and mobilize the creative strength of our people to the hilt in the struggle for the victorious forward movement of the Korean revolution, and on this road, go forward to most admirably resolve the centuries-old desires and earnest aspirations of our nation.

The great-leader-style work method is indeed the most people-minded, revolutionary work method.

Thus the revolutionary work method created by the great leader Comrade Kim Il-song is the genuine communist work method no one else has ever been able to provide, and a brilliant crystallization of the revolutionary leadership art that can only be created by our respected and beloved leader who, taking responsibility for the destiny of the whole country and all of the people, goes forward to personally solve all questions in the revolution and construction.

The revolutionary work method of our party, because it is closely bonded with the glorious history of leadership of the respected and beloved leader Comrade Kim Il-song, is so great and lofty.

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The work method of our party created by the great leader Comrade Kim Il-song, the leader-style work method, is an encyclopedic work method synthesizing all the contents of the revolutionary leadership art.

The might of the work method is determined by its revolutionary character, ideological height and at the same time the many-sidedness and richness of the content encompassed therein. None but a rich, many-sided work method which has been applied and tested throughout the course of struggle to realize the independent stand and attitude of the masses of people, can become a mighty method of mass leadership.

Comprehensively encompassed in the great-leader-style work method are the mass leadership principle and concrete methodology which must be firmly

maintained at all times in all stages of the developing revolution, in all areas of the revolution and construction, and the work style the functionaries must hold.

The work method of our party is the revolutionary work method which, going in among the masses all the time and deeply ascertaining the actual condition, establishes the correct method of solving its question, makes superiors substantially help subordinates, and giving priority to political work over all other tasks, makes the masses voluntarily mobilize themselves in the prosecution of the revolutionary task, and without standing on ceremony or formality, goes forward to solve all questions creatively to suit their specific characteristics and environment.

All the contents of the revolutionary work method enunciate the basic principles which must be adhered to invariably in mass leadership. These principles represent the most correct mass leadership principle flowing from the revolutionary nature of the leader-style work method as the church work work method.

Leadership for the revolution and construction is a task to awaken the masses, and organize and mobilize them in the struggle. This task begins with going into the realities where the masses work and live, and is conducted through the process of helping the masses and energetically inspiring their revolutionary fervor and creative positiveness in the prosecution of the revolutionary task.

If the work method of the party of the working class is to become a genuinely revolutionary work method, it must become one that can thoroughly embody the demands of the revolutionary mass line throughout the course of mass guidance work.

The great-leader-style work method, by making the masses of people observe their stand as the master of the revolution and construction and fully perform their role as the master, makes it possible to brilliantly embody the revolutionary mass line. When thoroughly maintaining the mass guidance principle established by the great-leader-style work method, the party of the working class can timely overcome the tendency of bureaucratization that may surface from within the party in power, and thoroughly prevent party work from turning into a simple job performance.

The great-leader-style work method also elucidates a concrete, diverse methodology applying to mass guidance.

To work with a concrete methodology is a principled demand arising in embodying the work method in revolutionary practical activity. Without having a methodology it is impossible to formulate tactical measures and methods for carrying out the revolutionary task at hand or concretize the mass guidance principle in revolutionary practice.

Synthesized in the great-leader-style work method are scientific methods which make it possible to successfully carry out all tasks, such as the method for the functionaries to blueprint work and formulate operational plans, the method to meet with people, talk and heuristically teach them, the method to concretely,

thoroughly mesh work, timely sum it up, and rearrange and deepen it. As a result of this, the great-leader-style work method enunciates the most precise, concrete method of activity which makes it possible for the functionaries to ably organize and command all tasks for the revolution and construction without committing the slightest tilting in mass guidance.

The great-leader-style work method also comprehensively contains the people-minded work style the chuche-oriented communist revolutionaries must possess.

The leadership of the party for the revolution and construction is realized through the activity of the functionaries. In consequence, whether or not the leadership of the party for the revolutionary struggle and construction task is insured depends in large measure on the work style of the functionaries.

Synthesized in the great-leader-style work method are the revolutionary work habit of the functionaries who, holding an intense party spirit, working class character, and people-mindedness and always sharing life and death, joys and sorrows alike with the masses, lead the masses by personal example at their forefront, and the character of humility, simplicity, and tolerance which the functionaries must possess. When possessing the people-minded work style embodied in the leader-style work method, the functionaries can go forward to work admirably as befits genuine people's faithful servants with lefty mental and moral features as commanding personnel of the revolution.

Because in this way it comprehensively encompasses the mass guidance principle applying to all stages of the developing revolution, to all areas of the revolution and construction all together, the concrete methodology consistent with the peculiar environment and condition of each area, each unit, and the people-minded work style which the functionaries must possess, the great-leader-style work method constitutes an encyclopedic mass guidance method, the archetype of the revolutionary leadership art.

The respected and beloved leader Comrade Kim Il-song, brilliantly embodying the principle and demands of the work method of our party, has set a great example of the tested leadership art.

The might of the leadership art is displayed in the course of revolutionary practice, and therefore, the leadership art which fails to show its worth in organizing and mobilizing the masses in the revolution and construction, cannot be said to be a genuine leadership art.

The peerless leader of the working class, creating a model of the leadership art in the course of his revolutionary activity and relying on its strength, goes forward to lead the masses firmly along the road of victory of the revolution.

The respected and beloved leader Comrade Kim Il-song in the course of victoriously leading our revolution, early on setting out on the road of revolution, has set a great example of the revolutionary leadership art of our era and ably led the way in making its might displayed to the hilt in all areas of the revolution and construction. The long history of leadership of our great leader is a glorious history shining as an example of the revolutionary leadership art.

The respected and beloved leader Comrade Kim Il-song, throughout the period of leading the revolution and construction always going in among the people and reflecting the demand and aim of the masses, has gained vivid experience in formulating precise strategic and tactical guidelines and going forward to solve all questions relying on the inexhaustible strength of the masses.

The great leader Comrade Kim Il-song taught as follows:

"The revolutionary work method to thoroughly serve for the sake of the masses, rely on the masses, and mobilize the creative strength of the masses is the tradition of our party which has been inherited and carried forward from the period of the anti-Japanese armed struggle." ("A Collection of Writings of Kim Il-song," Vol 15, p 270)

It is the invariable principle that the great leader Comrade Kim Il-song has been maintaining since the beginning of his revolutionary activity to go in among the people and give them a great sense of confidence, draw a great strength from the masses and brightly illuminate the road ahead for the revolution.

The respected and beloved leader Comrade Kim Il-song, saying that the masses of people are teachers and that he must lend his ear to their voices, fathoms the mature demands of the developing revolution and the desires of the people of the whole country by the unsophisticated voices of common workers and peasants and goes forward to turn them into a policy. In our country, what the people wish and what they like is becoming the policy of the party and the state, and therefore, it always captures the hearts of the masses and is becoming a powerful weapon, a militant banner inspiring them to perform exploits and miracles.

The word of the respected and beloved leader Comrade Kim Il-song who said he had redoubled his determination to courageously break through the trials of the revolution, drawing a fresh courage and faith from the voice filled with convictions of a certain female party member of Nakwon, from the unsophisticated word of an old rural woman of T'aesong, is still heartwarming to this day. This shows most eloquently precisely how firmly our great leader maintained his ties with the masses of people at a time of a formidable trial.

It is a brilliant example of the revolutionary leadership art of the respected and beloved leader Comrade Kim Il-song that every time a difficult situation prevails for the revolution, he goes in deep among the masses of people, holds discussions with them, and relying on the wisdom and strength of the masses, goes forward to overcome a formidable trial.

The tested leadership power and matchless organizational skills of our great leader who goes forward to resolve lightning quick the difficult revolutionary tasks at hand, setting the masses of people in motion, are becoming the decisive factor leading the revolution and construction along the ever-victorious one road.

In such a difficult period after the war the great leader Comrade Kim Il-song personally visited the working class of Kangson and acquainting them in detail

with the difficult circumstances of the country and the demands of the revolution, and the determination of the party, told them that the party was firmly believing in the working class, the main force unit of the revolution, and called them to the awesome struggle to carry through the socialist economic construction line of our party.

It was because of the presence of the matchless leadership of the respected and beloved leader Comrade Kim Il-song who goes forward to actively clear a difficult situation, relying on the strength of the masses of people, that our people were able to rise up like the phoenix from the postwar ashes and transform our country into a self-reliant socialist industrial state in a very short period, a task the enemies claimed we could not accomplish in a hundred years. This is the fruit brought by the tested leadership art of the great leader Comrade Kim Il-song, and faithfully shows the revolutionary mettle of our people.

The great leader Comrade Kim Il-song has also created a model of the leadership art of organizing and mobilizing the masses in the revolution and construction, leading them by personal example.

A powerful method for setting the masses in motion is leading them by practical example.

The respected and beloved leader Comrade Kim Il-song, enunciating that leading all tasks by personal example is one of the important demands of the communist revolutionary ethos, has set example.

The on-the-spot guidance of the respected and beloved leader Comrade Kim Il-song in Ch'ongsan-ri widely known the world over is a genuine archetype of his leadership art of leading the masses by practical example.

The great leader Comrade Kim Il-song through his historic guidance of Ch'ongsan-ri gained the precious experience of rural economic operations from formulating plans to concentrating efforts on farming work to the method of conducting political work to correctly solving all questions arising in mass guidance. As our great leader, busy as he was leading the overall tasks of the party and the state, went down to the rural village and personally guided its rural work concretely, Ch'ongsan-ri, an insignificant rural ri in bygone days, has come to be transformed into a model unit of socialist rural construction today.

The great leader Comrade Kim Il-song through his on-the-spot guidance has clearly shown a practical example of his tested leadership art. Synthesized in the on-the-spot guidance method of our respected and beloved leader are living examples of his matchless leadership art.

The glorious history of the revolutionary activity of the great leader Comrade Kim Il-song consists of one great trail of his on-the-spot guidance tens of millions of li long he has walked from that early morning in Wuchiatzu and Koyusu [Korean transliteration--Kushushui] to day in, day out during the formidable war during which he visited the soldiers on the fighting line, breaking through firestorms, to the rice fields of Ch'ongsan-ri and the

factory of Taean, to the fogbound docks and the logging sites covered with virgin snow, to this day.

The on-the-spot guidance of our respected and beloved leader who always goes forward to open up a victorious route at the helm of our revolution has become a firm guarantee which makes new miracles and exploits happen everywhere.

The great leader Comrade Kim Il-song has created innumerable models of the leadership art aimed at energetically organizing and mobilizing the masses in the revolution and construction, such as going forward to launch all tasks boldly with a stern will and revolutionary launching power and creating a model at a point and generalizing it nationwide.

The might of this revolutionary leadership art created by the great leader Comrade Kim Il-song is an inimitable might which, synthesizing the strength and wisdom of the broad masses of people into one and making their fervor and spirit burn sweepingly, turns adversity into prosperity and creates something out of nothing.

Indeed, the establishment of the revolutionary leadership art--this is the priceless fruition of the noble leadership features of the great leader Comrade Kim Il-song who, regarding the masses of people as the most precious beings in the world and setting them in motion, goes forward to achieve the miracle and transformation of the century.

It is a principled question arising in brilliantly carrying forward and attaining the chuche revolutionary cause to thoroughly embody the leader-style work method, the revolutionary work method created by the great leader Comrade Kim Il-song.

The great-leader-style work method constitutes an important part of the content of the chuche bloodline of our party. This, because it has been created amid an intense and many-sided struggle without parallel over a long period, is infinitely rich and precious, and possesses an eternal vitality for the strengthening and development of our party and the victory of our revolution.

Within our party, which has been founded and is still being led by the great leader Comrade Kim Il-song and which is struggling to realize our leader's revolutionary thought, there can be no work method other than the leader-style work method. Our party, when thoroughly embodying the leader-style work method, can precisely organize and launch party work and party activity in a manner consistent with the character and mission of the party, and strengthen and develop itself forever into the great leader Comrade Kim Il-song's party.

Today our party presents it as the basic method for straightening out the work method and work style of the functionaries to thoroughly embody the great-leader-style work method.

All of our functionaries, in a manner befitting loyal chuche-oriented communist revolutionaries infinitely revering and learning from the great leader Comrade Kim Il-song, must go forward to work, emulating faithfully, no more, no less,

the revolutionary work method and people-minded work style which our leader has created and set the practical example of them.

In order to thoroughly embody the great-leader-style work method, it is imperative above to firmly master the chuche theory and methodology of party work.

The chuche theory and methodology of party work are a unique theory of party work, a unique methodology of party work embodying the demands of the chuche ideology for thinking out everything with man at the center and gearing everything to serving for the sake of man. Only by deeply mastering the chuche theory and methodology of party work is it possible to correctly conduct work with people and go forward to ably solve all questions in indoctrinating, organizing and mobilizing the masses.

In order to thoroughly embody the great-leader-style work method, it is also imperative to deeply study the brilliant history of leadership of the respected and beloved leader Comrade Kim Il-song.

In the glories-filled history of the revolutionary activity of the great leader Comrade Kim Il-song, the brilliant example of the revolutionary work method and leadership art created by our respected and beloved leader in each period, each stage of our developing revolution is contained, and the great vitality of the leader-style work method is summed up historically. Therefore, it constitutes an important method for learning from and thoroughly embodying the leader-style work method to systematically study the brilliant history of leadership of the great leader Comrade Kim Il-song.

It is an important demand of the great-leader-style work method for the guidance functionaries to go down to the base level and work, breathing together with the masses.

Only if the functionaries go down to the base level and deeply penetrate the masses, can they correctly organize and guide the struggle to carry through the policy of the party to suit the specific conditions.

The functionaries, as they deeply go into the realities and live and work together with the masses, must hold discussions with them and find the method to carry through the policy of the party, and go forward to timely solve all pending questions. When going down to the base level, instead of stopping at the intermediate unit, the functionaries must go all the way down to the site where the producer masses are working, and while working together with the producer masses, completely immersing themselves among the producer masses, must seek out reserves and have locked-in links unlocked, and timely resolve their demands and bottlenecks as well.

It is an important requirement arising in thoroughly establishing the great-leader-style work method to energetically launch ideological indoctrination and ideological struggle aimed at straightening out the work method and work style.

Party organizations must strive to make all of the functionaries, precisely understanding that the task to embody the chuche work method is a responsible

task to defend the revolutionary achievements of the party and the leader and enhance their leadership authority, go forward to work only in accordance with the demands of the revolutionary work method wherever, whenever.

By bearing in mind that if the party of the working class fails to overcome bureaucratization, administrativization, it will come to forfeit the qualifications to lead the revolution and by resolutely struggling to thoroughly overcome the old work method, we must strive to make our party become a motherly party infinitely faithful to the working class and the masses of people at all times, the standard bearer of the masses going forward to energetically push ahead with the revolution and construction at their forefront.

All of the functionaries, by continuing to strengthen the struggle to improve the party work method and style and more thoroughly establishing the great-leader-style work method partywide, shall go forward to hasten the ultimate victory of the chuche cause.

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THE LOFTY REVOLUTIONARY FAITH OF THE KOREAN COMMUNISTS

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[Article by Yi Yong-ik]

[Text] It is the unswerving revolutionary faith of the Korean communists and our people to attain the chuche revolutionary cause to the end, forever loyally revering the great leader Comrade Kim Il-song and following the party.

This revolutionary faith which began striking its roots in the hearts of a new generation of young communists at the dawn of the Korean revolution and has since taken its place firmly in every heart of Korea's revolutionaries and people amid the flames of the formidable, arduous revolutionary struggle over more than half a century, constitutes a source of great strength for the invincibility of our revolutionary force and the ultimate victory of the chuche cause.

All of the party members and working people, firmly engraving faithfulness to the party and the leader in their hearts as their revolutionary faith, shall more dynamically struggle for the attainment of the chuche revolutionary cause.

The revolutionary faith is lofty mental and moral character genuine revolutionaries, the communists, must possess.

The great leader Comrade Kim Il-song taught as follows:

"It is the lofty character of the communists to defend their faith and go forward to fight indomitably for its sake." ("A Collection of Writings of Kim Il-song," Vol 20, p 412)

If man is to live, there has to be the pillar of his mind. Precisely this is faith.

Faith is a belief in what one thinks is correct, and an ideological consciousness reflecting the preparedness and determination, and will to act for its sake.

The revolutionary faith, unlike a blind belief, a religious faith, is a firm belief in a thought, concept scientifically discerned and learned by experience

through practice, and mental and moral character underlain with an aim and determination, and principle to give concrete expression to it.

The revolutionary faith is not born of a passing excitement or a fit of passion but is achieved as an inevitable reflection of the revolutionary world view.

In the course of social life people come to discern and hate the reactionary nature and corruption of the capitalist society trampling the independent stand and attitude of social beings, and hold the revolutionary preparedness to overturn the exploiting system and build the socialist, communist society. Through this process the revolutionary world view comes to be established. The revolutionary faith, because it has been attained and consolidated in the course of the establishment of the revolutionary world view, works to erect the pillar of the mind which enables one to walk the road of revolution one has chosen, vigorously without vacillation throughout one's whole life.

The revolutionary faith is the fundamental basis which governs all the other ideomental features of a revolutionary.

In the ideomental features which the revolutionaries must possess, there are many things such as infinite dedication to the party and the leader, the working class and the people, and an indomitable fighting spirit and the revolutionary spirit of self-reliance, revolutionary optimism, a strong organizational spirit and disciplinary character. Nevertheless, all of this ideomental character can be highly displayed only when the revolutionary faith is engraved in the heart. People, only if they hold a firm revolutionary world view, can have the revolutionary preparedness and strong will to struggle to the end for the sake of socialist, communist construction, firmly believing in the correctness of the socialist, communist cause and its inevitable victory, and satisfactorily attain the ideomental features of the communist.

The revolutionary faith is the basic character which genuine revolutionaries, the communists, must necessarily possess.

What makes the revolutionary faith the basic character of the genuine communist revolutionary lies above all in that it constitutes the basic characteristic determining the worth and destiny of the revolutionary.

The ideomental characteristics of the revolutionary lie in a firm revolutionary faith held by him. The so-called communists are revolutionaries who have set out on the road of struggle with the preparedness to devotedly struggle in order to completely realize the independent stand and attitude of the masses of people. The communists, once they have sworn the oath of loyalty, come to keep it to the end whether in prosperity or adversity, and once they have chosen the road of revolution, engrave in their hearts, as the ideomental characteristic of their own, the revolutionary faith which makes them go forward to fight resolutely without the slightest deflection or the minutest vacillation.

The revolutionary faith unswerving even at the sacrifice of his physical life is where the worth of a genuine revolutionary lies, where an eternal living even after death is.

A faithless social being who easily changes depending on the general situation and the trend, wavers as the environment and condition change, hesitates and vacillates in the face of a barrier and trial, and goes back on his principle in order to maintain his personal comfort and life, is no more than a phony revolutionary whose inside and outside are different, a renegade of the revolution.

What makes the revolutionary faith the basic character of a genuine communist revolutionary also lies in that it constitutes the ideomental source which makes it possible for him to be faithful to the revolution to the end.

Revolutionaries, the communists, hold it as their lofty historic mission to build the communist society, the ideal of mankind.

The revolutionary struggle for realizing the independent stand and attitude of the masses of people, the struggle for Socialism, Communism, is the most glorious and rewarding task and at the same time, a very difficult and complex struggle. In the course of this struggle there can be many barriers and trials and so can be temporary failures and partial sacrifices. Therefore, in order that the revolutionaries may successfully carry out the glorious mission they shoulder before the times and the revolution, they must courageously break through the hardships and bottlenecks lying on the road ahead for the revolution, and to that end, they must hold a firm revolutionary faith. Only he who holds the revolutionary faith can resolutely walk the road of revolution with faith in victory and stern will, free of pessimism and disappointment, vacillation and degeneration, and forever defend his priceless appellation as the revolutionary.

Historical experience and lesson show that he who, deeply engraving the revolutionary faith in his heart, has defended it to the end, has been faithful to the revolution, adding luster to his glory as a genuine revolutionary but that he whose revolutionary faith is not firm, falls by the wayside in the end as a betrayer, renegade of the revolution.

Indeed, the revolutionary faith is the ideomental source which determines the worth of a genuine revolutionary and enables him to be faithful to the revolution to the end.

The revolutionary faith of the Korean communists is the loftiest ideological feeling with faithfulness to the leader as the basic core.

The so-called revolutionary faith with faithfulness to the leader as the basic core is a firm belief in the absolute position and desirive role of the leader in the revolutionary struggle of the working class and a feeling of unconditional worship of the leader, and a rock-hard will to forever share destiny with the party and the leader. Put another way, it means engraving in the heart absolute faithfulness to the leader as a life credo, firmly convinced that the destiny of the revolution, the destiny of the masses of people depends altogether on the leader.

The revolutionary faith resting on faithfulness to the leader is a faith that has reached the loftiest plane.

The revolutionary struggle of the working class is charted by the leader, and comes to walk the road of victory and get accomplished under the leader's leadership. Therefore, the revolutionaries who have come forward, dedicating themselves to the revolutionary cause of the working class, must necessarily be faithful to the leader. Faithfulness to the leader is the most basic ideological feature of the communist revolutionary and constitutes the basic guarantee which makes it possible for him to hold the revolutionary faith on the highest plane.

The revolutionary faith of the Korean communists is the revolutionary faith absolutizing it to loyally uphold the great leader Comrade Kim Il-sung whom our people have waited for millennia in their history to loyally attend.

This is the purest and cleanest of ideological feelings to infinitely respect, adore, and forever loyally attend our leader, regarding it as their greatest happiness, their supreme glory that they are loyally revering respected and beloved Comrade Kim Il-sung as the sun of the nation, as the great leader, and their firm preparedness and principle to live every minute of their lives solely for the sake of our leader, gladly offer their youth and lives for the sake of our leader, and hold engraved in their hearts the unswerving one mind of loyalty to our leader, whatever the adversity. The revolutionary faith of the Korean communists is also their firm will to entrust all destinies to our leader, firmly believing that the road the great leader Comrade Kim Il-sung teaches is precisely the road of victory and glory, and dedicate their body and mind to the revolutionary cause being led by our leader.

The revolutionary faith of the Korean communists, because it holds faithfulness to the leader as its basic core, makes the revolutionary force turned into a steely force of unity and solidarity breathing and moving in unison with one spirit, with one beat, and the whole lives of the revolutionaries turned into a rewarding and glorious living dedicated to the revolutionary cause of the working class, the chuche revolutionary cause.

The revolutionary faith of the Korean communists loyally revering and upholding the great leader Comrade Kim Il-sung is characterized by being immutable and forever unchanging, lofty and pure.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"Immutable and forever unchanging is the revolutionary faith of the Korean communists and people loyally revering and upholding the respected and beloved leader Comrade Kim Il-sung." (Book "The Korean Workers Party Is a Chuche-Oriented Revolutionary Party That Has Inherited the Glorious 'I.D.' Tradition," pp 33-34)

To say that the revolutionary faith is immutable means that it is unwavering and unchanging, whatever the condition and the environment. Unbending the revolutionary principle and integrity, whatever the adversity, is where the solidity of the revolutionary faith is.

The revolutionary faith of the Korean communists is a faith that holds engraved in the heart only the absolute and unconditional faithfulness to the party and

the leader on the one road of struggle for the chuche revolutionary cause at all times whether the revolution is going through excruciating pains or pressing hard on the heels of the enemy, whether the revolution is going through formidable days or glorious days.

The road the Korean revolution has walked has by no means been plain sailing. On this road there were barriers beyond description and formidable trials, and heartrending sacrifices as well. Nevertheless, Korea's genuine communists, holding the revolutionary faith that the Korean revolution would inevitably win victory as long as there was the presence of the great leader Comrade Kim Il-song, had fought to the end, keeping their oath sworn before the revolution even on the gallows and behind bars, undaunted by the torture and appeasement effort of the enemies.

The brilliant victories and priceless achievements scored in the course of the arduous and complex Korean revolution are the result of the sagacious leadership of the great leader Comrade Kim Il-song and pridelul fruits brought by the burning loyalty of our people to the party and the leader.

The revolutionary is a firm one that does not change even as time passes.

That which changes as time passes and the change of generations takes place, is not the revolutionary faith. One of the secrets that the revolutionary struggle of the working class, which is conducted over many generations, comes to move forward confidently until it wins its ultimate victory lies in none other than the forever unchanging character of the revolutionary faith held by the communists and the people.

It is the characteristic of the revolutionary faith of the Korean communists that it is forever free from degeneration and discoloration, and is carried forward from generation to generation and gets further consolidated.

The revolutionary faith held among the young communists in the 1920 was consolidated by members of the Anti-Japanese Guerrillas day in, day out during the arduous anti-Japanese armed struggle, and was and is being completely carried on earlier by the hero soldiers during the Fatherland Liberation War and today by our people infinitely faithful to the party and the leader.

The revolutionary faith of the Korean communists is also infinitely lofty and pure.

Loftiness of the faith shows the height of the faith, and purity of the faith expresses the genuineness of the faith. What height the revolutionary faith has reached and how genuine it is is a basic matter guaranteeing its solidity and at the same time its vitality. This is so because the more their revolutionary faith is lofty and genuine, the more the revolutionaries can fight with a clear conscience, giving their all for the sake of the revolution and the more they can add luster to every minute of their living in a worthy manner.

The revolutionary faith of the Korean communists is characterized by a lofty revolutionary conscience and a spotlessly clean purity. It is the pure and

genuine ideological world of the Korean communists to go forward to sacrifice themselves for the sake of the revolutionary faith, dedicating their whole lives to it.

Precisely because of this, the mental and moral features of the Korean communists are so valued and lofty.

The revolutionary faith of the Korean communists rests on the firm ideological consciousness and mental and moral feelings formed and consolidated in the course of the practical struggle of the Korean revolution over more than half a century.

The revolutionary faith is not something that emerges spontaneously from people's subjective desires. For this is the revolutionary ideological viewpoint and stand formed through discernment activity and practical struggle, lofty character flowing from conscience.

The revolutionary faith of the Korean communists above all has its source in the scientific understanding of the leader's position and role.

In order to engrave in the heart faithfulness to the leader as the revolutionary faith, it is imperative to hold a correct concept and viewpoint toward the leader. Only by correctly understanding the absolute position and decisive role of the leader is it possible to properly hold the stand and posture of respectfully attending the leader and enhance the revolutionary preparedness to believe in and follow the leader.

The revolutionary faith of the Korean communists is a lofty ideological feeling flowing from firmly believing, precisely as a truth, in the absolute position and role of the leader in the advance of history and the revolutionary struggle of the working class.

Because they have held a firm concept and viewpoint that without respectfully attending a sagacious leader they can neither live and fight revolution nor think about a genuine happiness, a future filled with hopes, the Korean communists have engraved it in their hearts as a lofty revolutionary duty to loyally attend the respected and beloved leader Comrade Kim Il-sung and indomitably fought, keeping their oath of loyalty sworn to absolutely uphold our leader's thought and leadership, and protect and carry them through, whatever the adversity, however complex the environment.

The revolutionary faith of the Korean communists also has its source in their historical experience in the greatness of the respected and beloved leader Comrade Kim Il-sung.

If one is to loyally attend and follow the leader with a true heart, one has to learn deeply by historical experience the greatness of the leader.

When one learns by experience the greatness of the leader through the course of life and struggle, one's posture and stand of loyally attending the leader can become voluntary, immutable ones.

As they personally experienced the glories-filled history of the Korean revolution which, because they had not been able to have a genuine leader, used to repeat only failures, twists and turns, and excruciating pains in bygone days but came to press hard on the heels of the enemy as they began loyally attending respected and beloved Comrade Kim Il-song as the leader of the revolution, the Korean communists have learned the greatness of our leader deeply by experience with all their hearts.

Korea's communists, already in the early days when they had greeted respected and beloved Comrade Kim Il-song, felt warmly with all their hearts the brilliant wisdom and uncommon leadership skills, lofty personality and noble character of our leader who was to save our nation and lead our revolution, and learned the greatness of our leader more deeply by experience in the course of charting the victorious road of the revolution under the sagacious leadership of our leader. So it is that they loyally attended, infinitely revered and adored Comrade Kim Il-song the Great as the guiding star of the nation, as the sun of the revolution, and entrusting all destinies to our leader, firmly reaffirmed their preparedness and resolve to unswervingly believe in and follow none but our leader.

Today our people are experiencing with all their hearts every minute, every hour, every day the greatness of the respected and beloved leader Comrade Kim Il-song who, erecting a socialist power of self-dependence, self-support, and self-reliant defense in this land which had lost its identity on the world map in bygone days, is dedicating his whole life in order to provide a more rich, strong, prosperous fatherland and a more independent, creative life for our people, and are filled to the brim with a firm resolve to go to the end of this world, following our leader.

The revolutionary faith of the Korean communists is also combined with a lofty revolutionary ethics toward the great leader Comrade Kim Il-song.

The revolutionary faith, when combined with the revolutionary ethics, can become a more solid, genuine one. This is so because the revolutionary faith, only if combined with the revolutionary ethics, gets underlain with a moral awareness and a revolutionary conscience and thoroughly defended as an indefectible, befitting duty.

The Korean communists are the most prideful chuche-oriented revolutionaries who, having grown up in the bosom of the great leader Comrade Kim Il-song, go forward to add luster to their priceless political life. The Korean communists are warmly feeling with all their hearts all the time the benediction of the great leader Comrade Kim Il-song who has reared them, and are holding it as their befitting moral duty, as their indefectible life credo to extol the respected and beloved leader as their father and uphold him with unswerving loyalty.

It is becoming the very face of the Korean communists to regard the revolutionary ethics between the leader and his soldiers as more valuable than a thousand pieces of gold and never go back on the ethics even at the cost of their lives.

Truly, the revolutionary faith of the Korean communists is the noblest and loftiest revolutionary faith.

The revolutionary faith of the Korean communists loyally attending the leader is the genuine revolutionary faith carried on from generation to generation.

The revolutionary cause of the working class is not a task to be completed in one generation but a long-term task conducted over many generations. Throughout the historical course of the revolution which is carried on from generation to generation until it is accomplished, a formidable class struggle continues and the change of generations takes place ceaselessly. Therefore, the faith of the revolutionaries loyally attending the leader too, must not be limited to any one stage or any one period of the developing revolution but must be carried on from generation to generation. The revolutionary faith to believe in and follow only the leader with one heart and go forward to loyally uphold the leadership of the leader, unconstrained by any passage of time or by any change in the environment, constitutes a basic guarantee for the ultimate victory of the revolutionary cause which is carried on from generation to generation.

Today our revolution is moving forward on the new higher stage of converting the whole society to the chuche ideology.

The revolutionary faith engraved in the hearts of the late anti-Japanese revolutionary fighters to loyally uphold and attend the great leader Comrade Kim Il-song in the period of charting the Korean revolution, through many stages of the revolutionary struggle over more than half a century from the anti-Japanese revolutionary struggle in the 1920s to this day in the 1980s when the majestic historic march is being accelerated to convert the whole society to the chuche ideology, is being unswervingly carried on and further consolidated.

It is precisely because of this that our people, always loyally upholding the leadership of the party and the leader, have been able to glorify the glorious course of our revolution with great miracle and victory, and in the future, too, whatever gale-force winds may blow, will be able to confidently go forward to attain the chuche revolutionary cause to the end, following the road the party and the leader teach.

To engrave in the heart absolute faithfulness to the party and the leader as the revolutionary faith is one of the basic questions arising today in further stepping up the struggle to convert the whole society to the chuche ideology.

The struggle to convert the whole society to the chuche ideology is a great historic task to build and perfect the communist society, holding the revolutionary thought of the respected and beloved leader Comrade Kim Il-song as the guiding principle in moving our revolution forward and remaking people, society, and nature, all together in accordance with the demands of the chuche ideology.

The struggle of our people to attain the chuche revolutionary cause has advanced onto a new developing stage today. Within the revolutionary force the change of generations is taking place, and the internal and external situations for our revolution are still tense and complex.

Such realities call upon all of the party members and working people to live and go forward to fight, engraving faithfulness to the party and the leader as the revolutionary faith in their hearts more firmly than at any time.

That when they loyally uphold the party and the leader and are infinitely faithful to the leadership of the party and the leader, there is nothing they will be afraid of, there is no task cannot accomplish, and they will always be victorious is a truth that has been proved positively throughout the entire historical course of our revolution and the revolutionary faith that has firmly taken its place in the hearts of our people.

All of the party members and working people must unswervingly keep engraved in their hearts the revolutionary faith of believing in and following none but the party and the leader without the slightest vacillation and hesitation, however formidable a trial they may run into.

The great leader Comrade Kim Il-song taught as follows:

"As you comrades work, you will run into barriers many times, and there will also be times when you are confronted by various kinds of complex questions and you are shaken up, too. On every such occasion you must believe in the party and hold a firm revolutionary credo." ("A Collection of Writings of Kim Il-song," Vol 20, p 497)

In order that they may engrave faithfulness to the party and the leader in their hearts as the revolutionary faith, it is important above all that party members and working people should firmly establish the revolutionary view of the leader.

The revolutionary view of the leader is the concept and viewpoint which hold that the leader, as the supreme brain behind the masses of people, as the center for unity and solidarity, performs the decisive role in the advance of history and the revolutionary struggle of the working class, and the posture and stand which hold that the leader's thought and leadership should be unconditionally upheld and carried through. Only if such concept and viewpoint, posture and stand toward the leader are held, is it possible to engrave it in the heart as the revolutionary faith to loyally attend the leader.

All of the party members and working people, by learning deeply by experience the truth of the position and role of the leader in the advance of history and the revolutionary struggle, in terms of principle, and through the historical experience and lesson of our revolution and the communist movement, must go forward to fight on the one road of the revolution loyally to the end, holding faithfulness to the party and the leader as a firm revolutionary credo.

To deeply learn by experience the greatness and benevolence of the party and the leader is one of the important questions arising in turning faithfulness into a faith. Failing to feel warmly with one's heart the greatness of one's leader, one's party and gratefulness for the benevolence bestowed by the party and the leader, one cannot have a genuine ideological feeling of loyally revering and attending the party and the leader.

the more our party members and working people learn by experience and warmly feel the greatness and benevolence of the party and the leader, the more they can, exercising faithfulness in their hearts as the revolutionary faith, walk the road of loyalty unswervingly, dynamically throughout their whole lives and go forward to carry forward the tradition of faithfulness.

In order to engrave faithfulness to the party and the leader in the heart as the revolutionary faith, it is also imperative to learn positively from the living example of faithfulness.

To learn from the living example of faithfulness is a task which, holding as the mirror the vivid example concretely manifested amid life and struggle, makes one train oneself and reach its ideomental plane, and as such, it has a great influencing power indeed. This being so, only if party members and working people energetically push ahead with this task, can they further consolidate their revolutionary faith with a concrete idea and enthusiasm.

Our party, by learning from the living example of faithfulness, is putting in the forefront as a paragon the faithfulness of the young communists and members of the Anti-Japanese Guerrillas during the anti-Japanese revolutionary struggle. They acquitted themselves fully of their loyalty to our leader, holding the revolutionary faith that only by following the leadership of the great leader Comrade Kim Il-song would it be possible to work out the destiny of the fatherland and the people and win the victory of the revolution, during the difficult period when our people were groaning under the harsh oppression of the Japanese imperialists. Learning positively from the living example of faithfulness, the lofty revolutionary faith held by the late anti-Japanese revolutionary fighters, we must make the tradition of faithfulness carried forward without interruption from generation to generation in loyally upholding the party and the leader.

By learning from the living example of faithfulness, today our party is looking to the lofty example of the leading characters in feature films, "A Party Responsible Secretary," "Always with One Heart," "Oath sworn on Jangjuk," and "Wolmi Island."

The leading characters in the films, always holding the firm faith that as long as there is the presence of the great leader Comrade Kim Il-song, as long as they are told by the party, they can overcome whatever barriers and tribulations and win victory, have fought, unhesitatingly offering their youth, their lives, for the sake of the party and the leader, the fatherland and the people, and dispaled to the hilt an indomitable revolutionary spirit in the struggle to protect the line of the party and carry through the policy of the party.

The portrayal in the films of the leading characters to whom our party is looking possesses a lofty canvas that has shown vividly how the genuine revolutionary soldier should live and fight. Therefore, when learning from the ideomental world of the leading characters in the films and emulating the loyalty manifested in but one word of their dialogue, in but one action of theirs, we can deeply acquire the revolutionary faith of loyally upholding and carrying forward the party and the leader.

To engrave the revolutionary faith in the heart is not a task which can be no means easily achieved. Without conscious training through ideological preparedness and steady study, without tempering the ideological will through organizational life and practical struggle, we cannot attain the revolutionary faith or go forward to victory.

Party members and working people, holding an intense ideal of going forward to live every minute of their lives in a worthy manner for the party and the leader, must thoroughly subordinate all their thoughts and practice to it, and deeply study and learn by experience the significance and decisive role of the leader in the revolutionary struggle. At all times, through revolutionary organizational life they must consolidate their loyalty to the party and the leader, and go forward to fulfill the revolutionary faith amid their practical struggle to carry out the policy of the party.

Today our people are faced with the glorious task to attain the victory of the revolutionary cause, the socialist, communist cause under the leadership of the party, to the end.

The road of revolution we must walk is still far, and many difficulties and trials are lying on the road.

By holding the firm revolutionary faith to forever follow the leader Comrade Kim Il-sung and go forward to fight vigorously in accordance with the party teaches and by moving forward more dynamically toward the final victory of the chuche revolutionary cause, the socialist, communist cause, we shall acquit ourselves fully of the basic revolutionary responsibility of the Korean communist.

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THE IDEOMENTAL SOURCE OF LOVE FOR THE FATHERLAND

Pyongyang KULLOJA in Korean No 4 Apr 83 pp 52-57

[Article by Yun Ch'i-ho]

[Text] At present our party members and working people are filled to overflowing with intense honor and pride in living and fighting revolution in the infinitely growing and prospering socialist fatherland.

The fatherland is the genuine mother for all of the people. Apart from our fatherland we cannot live or be happy. The life of each individual, the reward of his genuine living is tied in with the fatherland. So it is that our people warmly love their socialist fatherland and consider it the supreme glory, pride to dedicate themselves to the glory and unending prosperity of it.

To fervently love the fatherland constitutes an important feature of the chuche-oriented communist revolutionary.

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Love for the fatherland is a deeply rooted ideological feeling which comes to be engraved dearly in the heart through life experience over a historically long period.

The masses of working people come to learn deeply by experience in the course of struggle for the independent development of their fatherland and their people as a nation that without the fatherland there can be neither a genuine living nor happiness, and have a fervent feeling of love for the fatherland.

The fatherland should not be a country or native land in which one simply happens to get born and grow up but a place where there is a people's genuine living and happiness is guaranteed for ten thousand generations to come. The country or native land, although it is the place where one was born and has grown up, cannot be said to be the fatherland if one cannot live a genuine living and enjoy happiness there.

In bygone days our people, although there was the country, the native place where they had been born and had grown up, were living subjected to all kinds

of racial humiliation and mistreatment, robbed of their country, their native place by the the Japanese imperialists. It is solely because the great leader Comrade Kim Il-song, regaining the lost fatherland, has provided an independent, creative life for them that our people have become able to enjoy a genuine living and happiness, treated as befits the human being.

Apart from the bosom of the great leader Comrade Kim Il-song our people can neither live for a moment nor be happy nor think about prosperity for ten thousand generations to come.

Therefore, for our people the fatherland is the great leader, and the great leader is none other than the fatherland.

Our people's love for the fatherland is a fervent love for the fatherland the great leader Comrade Kim Il-song has regained, the shining socialist fatherland.

The great leader Comrade Kim Il-song taught as follows:

"... the patriotism we are talking about is socialist patriotism, not the 'patriotism' for the sake of the capitalist, the landlord. What is needed for us is the patriotism which protects the interests of the workers, the peasants, and all of the working people, and defends their socialist gains." ("A Collection of Writings of Kim Il-song," Vol 12, pp 95-96)

Love for the socialist fatherland is the highest expression of love for the fatherland. This is so because none but the socialist fatherland is the genuine fatherland for the people. Love for the socialist fatherland is socialist patriotism where an intense class consciousness and national sovereignty consciousness are combined together.

Socialist patriotism rests on the revolutionary thought of the working class and is patriotism in highest form comprehensively embodying the aim and desire of the masses of working people for Socialism, Communism.

Our people's love for the fatherland is precisely love for the energetic, dignified socialist fatherland where the revolutionary political ruling power of the worker and the peasant exists and the most superior socialist system exists, where the self-reliant national economy and brilliant national culture, and self-reliant national defense strength are thoroughly in place.

Our people hold this glorious socialist fatherland dearer than their lives, and are entrusting all their destinies altogether to its bosom.

An important characteristic of our people's love for the fatherland lies above all in that it is being highly displayed with infinite faithfulness to the party and the leader as the core.

Love for the fatherland, when combined with faithfulness to the party and the leader and dedicated on the road of loyally upholding the party and the leader, becomes the loftiest. This is so because the destiny of the fatherland and

rise or fall of the nation depend on the leadership of the party and the leader of the working class.

The leader is the supreme brain behind the revolution personifying the independent aims and basic interests of the working class and the masses of working people, and the supreme helmsman providing a genuine fatherland for the masses of working people and leading them to an unending growth and prosperity.

Only by loyally attending a great leader will there be the genuine fatherland of the worker, the peasant, and only by thoroughly embodying the leader's thought and leadership can the enrichment, strengthening, and development of the fatherland be achieved.

Therefore, the genuine fatherland of the masses of working people is linked to the leader, and love for the fatherland manifests itself in going forward to defend and glorify the revolutionary achievements scored by the leader and loyally uphold the leader's thought and leadership. Apart from the leader it is impossible to speak about a genuine fatherland, and apart from faithfulness to the leader it is impossible to think about a genuine love for the fatherland.

The course of the birth and development of our socialist fatherland and the history of the great change that has taken place in the life of our people show this well.

It is altogether the result of the sagacious leadership of the respected and beloved leader Comrade Kim Il-song that our people who, robbed of their country, used to be mistreated and oppressed in bygone days, have become the masters in their own right of an independent sovereign state and that our fatherland, even as it went through two intense social revolutions and a formidable war, has been able to press hard on the heels of the enemy.

Our people through their personal life experience have come to be deeply convinced that the bosom of the fatherland is none other than the benevolent bosom of the great leader and the party and that the only road of loyally upholding the leadership of the respected and beloved leader and the party is the road of loving the fatherland and achieving the growth and prosperity of the fatherland.

Our people are living and fighting, holding solely this one faith.

Deeply engraving faithfulness to the party and the leader in their hearts as the revolutionary faith and ethics and devotedly struggling to further glorify the socialist fatherland provided by the party and the leader is where one of the important characteristics of our people's love for the fatherland lies.

Another important characteristic of our people's love for the fatherland lies in that the spirit of devoted service for the masses of working people such as the working class runs through it.

Love for the fatherland is one with love for the people, with the spirit of devoted service for the sake of the people.

The masses of people are the masters of the country, and the fatherland is the nest of their rewarding living and happiness.

Our socialist fatherland is a genuine people's country where the masses of working people such as the working class live happily and work to their heart's content. In our country the masses of working people such as the working class are the genuine masters of the country, and they are giving their all to the sacred struggle to attain the Chinese revolutionary cause. Love for the fatherland is highly displayed precisely in resolutely protecting the interests of the masses of working people such as the working class and in the spirit of sacrificial service with total dedication for their sake.

He who does not know to love the working class and the masses of people and sacrifice himself for their sake absolutely cannot be said to have a genuine love for the fatherland nor can it be said that he has acquitted himself fully of his lofty mission before the fatherland and the people. He who goes forward to dedicate himself, working faithfully not for his personal interests or fame but solely for the sake of the fatherland and the people, whether or not anyone looks--precisely such person alone can be said to be a revolutionary high in patriotism and faithful before the fatherland.

In our country where the communist slogan of "one for all, all for one!" is turning into a reality, one and all think of society and collective first before themselves, and hold it an unsurpassed glory and pride to serve for the sake of the masses.

It constitutes an eloquent manifestation of our people's lofty love for the fatherland that at present innumerable unsung heroes are emerging from among party members and working people and that the communist virtue of total dedication for the sake of the fatherland and the revolution continues to blossom.

An important characteristic of our people's love for the fatherland also lies in that it is a lofty ideological feeling firmly combined with the heart of loving the long history of their country and their national culture, their dear native place and their mother and father, their brothers and sisters.

Inasmuch as people, one and all, live in their country, their native place, making their history and creating their culture together with their kinfolk, love for the fatherland is unthinkable apart from love for the history and culture of their nation, their dear native place and their mother and father, their brothers and sisters.

Love for the fatherland, never an abstract concept, lives on concretely in people's feeling and comes to be expressed in their work and life every hour, every day.

Our people's love for the fatherland is closely combined precisely with warm affection for everything superior of the nation and their beloved native land, their mother and father, their brothers and sisters.

our people, feeling more deeply how dear their fatherland is, because of their heart loving their native place, their mother and father, their brothers and sisters, and their relatives and friends, preserve and love but one blade of grass, one tree of the fatherland and struggle, giving their all, to defend them.

Our people's love for the fatherland is thus the loftiest ideological feeling filled to the brim with infinite faithfulness to the great leader Comrade Kim Il-sung who has regained our fatherland and is glorifying it, and with devoted service for the masses of working people such as the working class, and fervent love for the history and culture of our country, their native land and their mother and father, their brothers and sisters.

Our people, precisely because of holding such lofty love for the fatherland, devotedly fight, giving their all, for the sake of the fatherland, and on this road find the reward of a genuine living.

The heroic struggle of the defenders of Wolmi Island on the formidable battlefield against the enemy during the past Fatherland Liberation War who defended every inch of land of the fatherland to the end, giving the last drop of their blood, free of the slightest vacillation and yielding, and the immortal exploits of the hero soldiers who fought, unhesitatingly offering their precious lives for the sake of their dear fatherland faithfully show the lofty plane of the genuine love for the fatherland held by our people.

Our fatherland, because it is upheld by our people holding such lofty and fervent patriotic spirit, is so great and will be forever growing and prospering.

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Our people's love for the fatherland is a lofty feeling possessing a deep and vigorous ideomental source.

The love for the fatherland engraved in our people's hearts above all has its ideomental source in our people's lofty revolutionary ethics to respond to the grateful benevolence of the great leader Comrade Kim Il-sung.

People's feeling of love, only when resting on the revolutionary ethics, can become a solid and strong one.

Although in holding a patriotic feeling, many factors operate such as ethics toward our forebears who made the history of the fatherland and created its culture and took care of the country and ethics toward our mother and father, what is most important is the revolutionary ethics to respond to the grateful benevolence of the leader who has established a genuine fatherland and bestows the reward of a genuine living on us. Such lofty revolutionary ethics alone constitutes the basic factor which makes it possible to engrave the love for the fatherland in the heart as a firm faith.

Most precious in the love and benevolence bestowed on the masses of people by the leader of the working class is that of establishing a genuine

fatherland and making it blossom as a people's paradise. This constitutes a truly great and benevolent love providing the base of life which makes it possible for the masses of people to go forward to work out their destiny independently. The masses of people come to learn by experience through life how dear the fatherland is, and devotedly launch into the struggle to further strengthen, and develop the grateful fatherland provided by the leader.

Our people's love for the fatherland is so fervent and lofty precisely because it is based on the revolutionary ethics to respond with loyalty to the great benevolence of the fatherly leader who, having attained the historic cause of fatherland restoration, is bestowing unending happiness on our people.

The respected and beloved leader Comrade Kim Il-song whom our people have waited for thousands of years in their history to greet and loyally attend, is the great father who, solely dedicating his whole life to the sacred revolutionary cause in the interest of the fatherland and the people, has lifted our people's position onto an infinitely high plane.

In bygone days our people, robbed of the country and subjected to all kinds of mistreatment and humiliation, were living amid the sorrow of a people in a ruined country. Under the rule of the Japanese imperialist aggressors our people had no political freedom or right, and the precious resources of the country were plundered at random by the scoundrels.

At that time when the fate of the nation was hanging in the balance, what was it that our people earnestly wished? It was to have a genuine fatherland and live happily in its bosom.

The respected and beloved leader Comrade Kim Il-song, personally breaking through all kinds of multilayer trials and barriers and leading the heroic anti-Japanese revolutionary struggle to victory, regained the lost fatherland, and establishing the socialist fatherland in this land where nothing but backwardness and poverty had prevailed, resolved the centuries-old desire of our people.

Under the most advanced socialist system established in our country by the great leader Comrade Kim Il-song our people have become able to enjoy a happy life to their heart's content envying nothing in the world, receiving the benefits of free education, free medical care, free from any worry about food, clothing, and shelter because of the benevolence of the fatherly leader.

The love and benevolence bestowed by the great leader Comrade Kim Il-song in the interest of the growth and prosperity of the fatherland and the happiness of the people are so great that nothing can measure them. So it is that our people cannot help feeling warmly with all their hearts the infinite love and benevolence of the fatherly leader, and are giving their all for the sake of the prosperity of the fatherland only with the one heart of responding with loyalty to the grateful benevolence of our leader.

The ideological source of our people's love for the fatherland also lies in the intense political awareness of the masses of people as the master of the country, as the master of the revolution.

The great leader Comrade Kim Il-song taught as follows:

"The political awareness level and revolutionary fervor of party members and working people have been extraordinarily enhanced, and the ethos of all people conducting their assigned task responsibly with an attitude befitting the master of the revolution has been established." [No bibliographic reference given]

A true love for the fatherland springs from an awareness befitting the master toward the fatherland, not from any obligatory feeling.

In the exploiting society where the masses of people, unable to grasp the state political ruling power, are shackled by the oppressors, there can be no genuine fatherland for the people and in consequence, there can be no spontaneously flowing love for the fatherland.

Only if the masses of people, grasping the state political ruling power, become the master of the country, the fatherland can begin to become a genuine fatherland of the people, and the destiny of the fatherland becoming one with the destiny of the people, the love of the masses of people for the fatherland can become a genuinely warm and sincere one.

In our country the state political ruling power and all the precious wealth are held altogether in the hands of the masses of people, and all the line and policy, and activity of the state are from start to finish for protecting the interests of the masses of working people.

The masses of people such as our working class forsaken at the bottom of human society in bygone days, are the masters of the country in their own right, and as such, are exercising the state political ruling power and enjoying an independent, creative life to their heart's content.

Our people's love for the fatherland, precisely because it rests on an intense awareness of the masses of people as befits the master, constitutes an incomparably lofty and sincere one.

Our people, with an intense awareness that all the tasks they undertake are in the interest of the fatherland and at the same time in their own interest, are finding their own happiness in the growth and prosperity of the fatherland, and regard it as a duty befitting them to dedicate their wisdom and talents to the sacred cause in the interest of the fatherland.

The lofty character of our people who, with love for their occupation, faithfully work 10 years, 20 years, at the revolutionary post assigned them by the party and strive to contribute to the country just a little more, faithfully shows the height of a genuine love for the fatherland which can be found only in a people holding an intense awareness of being the master of their country.

Our people's national pride and confidence also constitute an important ideological source bringing forth a fervent love for the fatherland.

National pride and confidence is a befitting pride in the dignity and position of one's nation, and a lofty ideological feeling firmly believing in the invincible strength of one's nation.

For people, how fervent their feeling of love for the fatherland is is related in large measure to how intense their national pride and confidence is.

Only when they firmly believe in the dignity and worth and strength of their nation and hold intense pride and confidence, can the masses of people come to fervently love their fatherland, and only when resting on such ideological feeling, can they hold a genuine love for the fatherland.

Ours is a great people holding intense national pride and confidence.

What constitutes the basics in our people's national pride and confidence is faithfully attending the respected and beloved leader Comrade Kim Il-song and loyally upholding the sagacious leadership of the glorious party.

Intense national pride and confidence is the joy and pride that can be had only when going forward to respectfully attend the great leader and loyally uphold the sagacious leadership of the party.

Confidence and pride in respectfully attending a peerless leader who charts the road ahead for the fatherland and the people and in fighting revolution under the leader's leadership constitutes an important source of love for the fatherland held by the people.

Precisely when they loyally attend none but a great leader and are firmly united around the leader with one ideological will, the people can win victory, breaking through whatever barriers and trials, and energetically demonstrate the dignity, glory of the fatherland and the people as a nation.

Our people, who used to be oppressed and mistreated by others in bygone days, have been able to become a most energetic, dignified people by coming to loyally attend the great leader Comrade Kim Il-song.

The great leader Comrade Kim Il-song, with his profound revolutionary theory and revolutionary practice personifying uncommon wisdom and matchless leadership power and noble communist character, has shaped contemporary history for the first time and transformed our country into a socialist power self-dependent in politics, self-supporting in economics, and self-reliant in national defense. The dignity and glory held by our fatherland and people today--this is the brilliant fruition of the sagacious leadership of the great leader Comrade Kim Il-song.

It is because of living embraced in the bosom of this great fatherland that our people have such intense national pride and confidence.

The national pride and confidence held by our people today is tied in with the tested leadership of our party. Our people find in the tested leadership of our party a firmer belief in the bright future of the fatherland, and are more highly holding, engraved in their hearts, the infinite pride and confidence of living in the bosom of the glorious party.

National pride and confidence becomes even stronger when one regards the past of our nation as prideful and considers not only the present as brilliant but also firmly believes in the future.

A nation which, even though it considers bygone days as prideful, cannot move in the future, cannot dynamically move forward.

Our Party is a great party which, shortening the time length of the century with the brilliant wisdom of chuche and a matchless, tested leadership, goes forward to hasten the future, and a motherly party which, embracing all of the people in her great bosom of love, nurtures them and leads them.

It is because of the presence of the sagacious leadership of our party that our fatherland is infinitely growing and prospering and that ours is becoming a people who, holding the most intense pride and strong confidence, looks forward to a bright future with optimism.

It is because of having such national pride and confidence that our people honorably offer even their youth, their lives before the fatherland if the dignity and glory of the nation so demand, and on this road find the reward of a genuine living.

There is no force in this world that can conquer a great people holding such lofty spirit of love for the fatherland.

It is the lofty duty of our people to fervently love the socialist fatherland provided by the great leader Comrade Kim Il-song and go forward to glorify it even more.

We deeply engraving in our hearts the great pride and confidence of living and fighting revolution filled to overflowing with hopes in the bosom of the socialist fatherland which is infinitely growing and prospering and by ceaselessly performing heroic exploits on all fronts of socialist construction, we must strengthen the might of our fatherland in every way and go forward to more energetically hasten the chuche revolutionary cause.

By the burning patriotic enthusiasm of our people devotedly struggling firmly united around the party and the leader our socialist fatherland will be resolutely protected and defended against the invasion of whatever enemies, and our fatherland will be moving forward more dynamically along the road of infinite growth and prosperity.

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THE CHUCHE IDEOLOGY IS THE STRUGGLE BANNER OF THE REVOLUTIONARY PEOPLE FOR THE INDEPENDENT STAND AND ATTITUDE

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[Article by Yi Mong-ho]

[Text] It is the unstoppable trend of our era to demand the independent stand and attitude and take to the road of sovereignty. The people on all continents, of all countries of the world, are fighting, unanimously launching into the struggle for the independent stand and attitude.

The chuche ideology is becoming a great revolutionary banner energetically encouraging and inspiring this majestic struggle of the masses of people of our era. The chuche ideology is a thought that has emerged reflecting the demands and aims of the masses of people of our era, the era of the independent stand and attitude, in which the masses of people who, entering the 21st century, are going forward to work out their destiny independently, creatively, and as such, is brightly illuminating the road ahead for the attitude to protect the independent stand and attitude.

The revolutionary people of the world are embracing the chuche ideology as the genuine contemporary thought they have been hoping for, and are finding the truth of struggle in the chuche ideology. Today among the progressive people of the world the task of deeply studying and disseminating the chuche ideology is being conducted briskly, and this task is ceaselessly expanding on a worldwide scale, getting out of the confines of one country. In the process the International Institute of the Chuche Ideology was established in Tokyo, Japan, in April 1978, and from that time on the task of studying and disseminating the chuche ideology has been further deepened and developed on an international scale.

All the events that have taken place in the five years since the establishment of the International Institute of the Chuche Ideology to the present prove more positively that the chuche ideology is indeed the basic current of thought of our era firmly capturing the hearts of the revolutionary people of the world and an immortal banner energetically encouraging and inspiring the struggle of the people for the independent stand and attitude.

The chuche ideology is a scientific and revolutionary world view which the people struggling for the independent stand and attitude must possess.

How do we know? Kim Il-sung taught as follows:

"The chuche ideology, by enunciating man's inherent attributes and man's position and role in the world, provides a scientific and revolutionary world view which teaches the precise method of working out man's destiny." ("Kim Il-sung's Selected Works," Vol. 8, p. 422)

Victory in the struggle for the independent stand and attitude is determined by what kind of a world view is held by its master, the masses of people.

The chuche ideology, by enunciating the genuine revolutionary world view of our era, the chuche era, has provided the revolutionary people with a mighty weapon of struggle for the independent stand and attitude.

The chuche ideology, presenting the relationship between man and the world, man's position and role in the world, as a basic question of philosophy, has formulated the philosophical theory providing a scientific elucidation of it.

Man lives and develops forming a close relationship with the objective world surrounding him. The course in which man goes forward to work out his destiny is a course of remaking and controlling nature and society to suit his demands, in other words, a course of enhancing his position and role in the world. In consequence, if the question of man's destiny is to be correctly elucidated, it is imperative first of all to scientifically enunciate the relationship between man and the world, man's position and role in the world.

The chuche ideology has enunciated for the first time the inherent characteristics of man who is a social being. With it enunciated by the chuche ideology that man is a social being possessing the independent stand and attitude, the creative stand and attitude, and the action consciousness, a flawless philosophical elucidation of man has come to be provided.

Because man being a social being possessing the independent stand and attitude, the creative stand and attitude, and the action consciousness, man becomes the master of everything, the basic factor resolving everything.

To say that man is the master of everything means that man is in the position of controlling the world; to say that man resolves everything means that man performs the role of remaking and transforming the world.

With the philosophical theory enunciated by the chuche ideology based on a scientific elucidation of man that man is the master of everything and resolves everything, the dignity and worth of man have come to advance onto the highest plane and the basis has come to be provided which makes it possible to solve all questions of the world view, placing man at the center.

The chuche ideology, by putting man in the forefront not merely as a part of the world but as the master controlling the world and formalizing the theory of control of the world and its remaking and development by man, has established a new world view centered on man, distinct from the conventional views.

In the world, the only truly independent and creative being is man, and man alone can control and remake the world. It is a stern reality that it is not by the

objective world that man is remodelled and controlled but that it is man that lives, remolds and controls the nature and life; and it is beyond doubt that as his independent demands and creative abilities grow, the scale and depth of the world remolded and controlled by man will ceaselessly be expanding.

To have established the new international world view precisely enunciating the basic method of working out man's destiny represents a great turnaround achieved in the development of philosophical thought of mankind, and precisely herein lies the source of the great vitality of the Chuuche ideology as a world view which must be held by the people struggling for the independent stand and attitude.

When thoroughly armed with the Chuuche ideology, the masses of people with an intense awareness that the master of their destiny is they themselves and the strength to work out their destiny also resides in themselves, can go forward to successfully solve all questions arising in the struggle for the independent stand and attitude, to suit their demands and interests and relying on their own strength.

The Chuuche ideology is a thought that has enunciated the law of the struggle for the independent stand and attitude.

Comrade Kim Com-sil, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers' Party and a secretary of the Party Central Committee, pointed out as follows:

"The Chuuche ideology is a thought which has enunciated the laws of the advancing course of history and social revolution. By the Chuuche ideology has been enunciated for the first time the basic principle of the social movement of the masses of people, the revolutionary movement, making history and advancing it." (book "On the Chuuche Ideology," p. 15)

The struggle to realize the independent stand and attitude of the masses of people is conducted under a certain law. To correctly grasp such law and act to suit it arises as an indispensable requirement in winning victory in the struggle for the independent stand and attitude.

The Chuuche ideology, pointing the masses of working people at the center, comprehensively enunciates for the first time the law of the struggle for the independent stand and attitude.

The intrinsic characteristic of the sociohistorical movement lies in that it is a struggle for the independent stand and attitude of the masses of people who are the subject of history. In that it is also a material movement, the social movement shares the common character with the movement of nature, and the general law of natural movement also operates in the social movement. However, within the movement of nature, there is no subject in the social movement, and apart from the function and role of the subject, no social movement at all can be envisaged. The subject which kindles the sociohistorical movement and leads it is the masses of people. The objective of kindling the social movement lies in realizing the demands of the masses of people to independence, unity and development, and is pushed forward by the creative abilities of the masses of people.

The Marxist ideology enunciates above all that the struggle for the independent stand and attitude of the masses of people must be conducted in all the realms of society remaking, nature remaking, and human remolding.

The independent stand and attitude of the masses of people comes to be realized in relationship with nature and society, thought and culture. Only by liquidating all manner of constraint and enslavement of nature and society, the constraint of old ideas and habits, and turning them into serving in the interest of people, can the independent stand and attitude be realized comprehensively. In themselves, society remaking, nature remaking, and human remolding are the basic form of the struggle for the independent stand and attitude of the masses of people and also constitute its important component parts.

The Marxist ideology also enunciates that it is the law of the struggle for the independent stand and attitude that it becomes deepened and developed as the independent demands of the masses of people grow and their creative strength strengthens.

The struggle for the independent stand and attitude is a task for the sake of the masses of people and in consequence, it is the masses of people who have the most pressing interests in the struggle.

The independent stand and attitude is the will of the masses of people. Therefore, it is the law of nature that the struggle to protect the independent stand and attitude inevitably arises wherever there are the people, and enslavement and constraint trampling their independent stand and attitude exist.

The demand of the masses of people to free themselves grows ceaselessly. The masses of people, after realizing their independent demand on a certain level, put forward a new demand on a higher level and go forward to launch the struggle for the realization. As their independent demand grows ceaselessly, the struggle for the independent stand and attitude comes to deepen and develop constantly. The struggle for the independent stand and attitude of the masses of people tends to continue until all manner of enslavement and constraint disappears.

The struggle for the independent stand and attitude is pushed forward by the creative strength of the masses of people. The struggle for the independent stand and attitude is a struggle to remold and refashion the world to suit the demands of the masses of people, and with this, the decisive role here is the creative strength of the masses of people themselves.

The creative abilities of the masses of people extend endlessly, that much more the struggle for the remaking of nature, society, and the independent stand and attitude of the masses of people must also be realized on a higher stage.

Thus, the struggle for the independent stand and attitude develops through the course that as the creative strength and role of the masses of people are strengthened, their independent demands are realized and the position

of the masses of people is enhanced, and based thereon, new independent elements are presented which are realized by a creative struggle. That is another way, it is the law of the struggle for the independent stand and attitude that it develops in the process that the independent stand and creative abilities of the masses of people grow, and in stage (3) (4), the social position and role of the masses of people are enhanced.

The Chuoke ideology enunciates that to realize the independent stand and attitude of the country and the people as a nation is the primary task arising in the struggle for the independent stand and attitude of the masses of people.

Man lives as a unit of the country and the people as a nation. The country and the people as a nation are a firm life collective of people formed historically. As long as the international boundaries and distribution of nations exist as they do today, people's independent and creative life unit, the unit of working out destiny is the country and the people as a nation.

Inasmuch as people live as a unit of the country and the people as a nation, the struggle of the masses of people for the independent stand and attitude comes to be in close relationship with the struggle for the independent stand and attitude of the country and the people as a nation. The country and the people as a nation enslaved, the masses of people will also fall into the plight of a slave; the country and the people as a nation envious of the independent stand and attitude, it will also become impossible to realize the independent stand and attitude of the masses of people. The struggle for the independent stand and attitude of the country and the people as a nation is a struggle for the independent stand and attitude of the masses of people accounting for an absolute majority.

It is in going forward to firmly maintain the independent stand and attitude of the country and the people as a nation where a straight line realizing the independent stand and attitude of the masses of people on the basis of the country or on a worldwide scale lies.

The Chuoke ideology, by enunciating the theory and law of the revolutionary movement with the masses of people at the center, has provided a correct basis which makes it possible to comprehensively evolve and realize for the first time the revolutionary theory and strategy and tactics to carry the demands of our era wherein the struggle for the independent stand and attitude is being launched broadly and deeply. Because of this, on the basis of the Chuoke ideology, it has been possible to use the line of struggle for the independent stand and attitude of the masses of people to become a consummate theory encompassing the theories of national liberation, class liberation, human liberation and synthesizing the theory of scientific thinking, nature remodeling, human remodeling, and become a powerful weapon thoroughly protecting the interests of the masses of people and extraordinarily enhancing their creative role.

The Chuoke ideology is a great thought that has enunciated the guiding principle which must be adhered to in the struggle for the independent stand and attitude.

For the masses of people may successfully launch the struggle for the independent stand and attitude, it is imperative that they should know principle and method and thoroughly adhere to them. Only by adhering to principle and method can the masses of people go forward to overcome all twists and turns the difficult and complex task to transform nature and society to suit their demands.

Principle which must be maintained in the struggle for the independent attitude is that the masses of people should have a correct stand and attitude to occupy the position as the master and fully perform the role of the master.

The stand which the masses of people must adhere to as the master in the struggle for the independent stand and attitude is the independent stand.

The attitude for the independent stand and attitude is independent not only in its objective but also in its character. The struggle for the independent attitude demands that the masses of people, thoroughly becoming the master, must act independently. To maintain the independent stand is the principle and method which makes it possible for the masses of people to adhere to the independent stand and attitude as the master and go forward to independently launch the struggle to suit the intrinsic demands of the struggle for the independent attitude.

The independent stand calls upon the masses of people to adhere to the principle of self-dependence and self-reliance.

The principle of self-dependence is a principle which makes it possible for the masses of people to exercise their right as the master in the struggle for the independent stand and attitude. When the masses of people, according to the principle of self-dependence, oppose to copy, imitate, or study other's face, determine all questions according to their own judgment and independent opinion, and deal with them to suit their own needs and interests, it can be said that they are exercising their right as the master in the struggle for the independent stand attitude.

The spirit of self-reliance is a principle which makes it possible for the masses of people to fully discharge their responsibility as the master in the struggle for the independent stand and attitude. The masses of people have the duty to carry out on their own responsibility the struggle to maintain their independent stand and attitude. If the masses of people fully discharge themselves fully of their responsibility and duty as the master, and go forward to resolve everything believing in their own strength and relying on the principle of self-reliance, instead of relying on other's strength.

The attitude which the masses of people must adhere to in the struggle for the independent stand and attitude is the creative stand.

The attitude of the masses of people for the independent stand and attitude has a creative character. The masses of people, with their creative stand, is to remake and transform nature and society, create new

material and cultural wealth, establish a new system, and go forward to realize the independent stand and attitude.

The creative stand first of all calls for setting the creative strength of the masses of people maximally in motion. Inasmuch as the master of creation is the masses of people, only if their creative strength is mobilized, is it possible to carry out successfully whatever difficult and complex transformation tasks. If the creative strength of the masses of people is to be correctly set in motion, it is imperative to establish the line and policy reflecting their demands and aims and unite them into one political force, and establish a correct mass mobilization method.

In order to enhance the role of the masses after setting them in motion, it is imperative to use the creative strength of the masses rationally to suit the specific conditions. The struggle for the independent stand and attitude is conducted under different contemporary conditions and in the specific environment of each country. There cannot be an action principle or an unalterably fixed action method which uniformly suits the complex and diverse realities. In consequence, the creative stand calls for repudiating all kinds of conventionalism and dogmatism and going forward to resolve everything to suit the specific realities, firmly standing on them.

To go forward to resolve everything, enhancing the role of ideological consciousness, is one of the principles which must be adhered to in the struggle for the independent stand and attitude.

The struggle for the independent stand and attitude is a conscious movement of the masses of people, and it is their ideological consciousness which directly governs and controls this movement.

Man's activity is kindled and inspired by his own specific demand and strength, and is conducted under concrete conditions toward a specific target.

Consciousness, by reflecting and adjusting all these subjective and objective factors which exert influence on man's action, grasps and controls man's action in a unified way. In particular, ideological consciousness, because it reflects man's demands and interests, performs the most positive function in human activity. It is by ideological consciousness that the objective and direction of people's action are determined, and their will and fighting strength are governed.

What adjusts and controls in a unified way the struggle of the masses of people for the independent stand and attitude is the leader's revolutionary thought intensively reflecting the independent demands and aims of the masses of people.

The absolute guarantee for the masses of people to win victory in the struggle laden with multilayer barriers and trials of all kinds lie in thoroughly arming themselves with the leader's revolutionary thought and achieving firm unity based thereon. When armed with the leader's thought and united, the masses of people can victoriously move the struggle for the independent stand and attitude forward, striking down any enemy, however strong.

In the final analysis, the decisive role the masses of people perform in the struggle for the independent stand and attitude is none other than the role of ideological consciousness and in consequence, to go forward with a tight grip on thought as the basics is an important requirement in winning victory in this struggle. In order to enhance the role of ideological consciousness, it is imperative to firmly give priority to ideological remolding work, political work, over all other tasks, thoroughly arm the masses of people with the leader's revolutionary thought, and highly promote their enthusiasm and positiveness.

What arises as a particularly important question in the struggle for the independent stand and attitude is that of correctly solving the question of guidance for the masses of people.

As the struggle for the independent stand and attitude has come far on a higher stage into our era, the question of guidance for this movement is essentially the question of leadership of the party and the leader for the masses of people.

The masses of people, only if they receive the leadership of the party and the leader, can become the genuine subject of history and go forward to work out their destiny independently, creatively.

The unitary center for leadership is the leader, the supreme brain behind the masses of people. The leader is the supreme brain and the heart which, representing the independent demands and interests, wisdom and will of the masses of people, enunciate the correct struggle direction and method, give strength and courage to the masses, and go forward to lead them correctly.

Only under the correct organizational and ideological, strategic and tactical guidance of the leader and of the party going forward to realize the leader's thought can the masses of people victoriously attain the historic cause in the interest of the independent stand and attitude. Therefore, it is imperative that the masses of people, loyally attending the leader at the top of leadership, should go forward to uphold with loyalty the leadership of the leader and the party.

Truly, the chuche ideology is the man-centered world view, the precise guiding principle of the revolutionary struggle of our era holding a consummate component system and content encompassing the law and guiding principle of the struggle for the independent stand and attitude.

The correctness and vitality of the chuche ideology as a great banner of struggle for the independent stand and attitude are being proved positively in the tremendous influence being exerted on the ideomental life of mankind and on the course of revolutionary transformation of the world.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"The chuche ideology is evoking immense sympathy among the people of the world, and is energetically inspiring the historic movement of our era aiming for the independent stand and attitude." (Ibid., p 72)

The chuche ideology is evoking immense sympathy among the people of the world and is being widely studied and disseminated.

The chuche ideology, because it reflects the demands of the masses of people of our era to live independently and illuminates the road ahead for their struggle, is enjoying the absolute support of the revolutionary people of the world, and it is becoming an unstoppable trend to learn from the chuche ideology.

The progressive people of the world are unanimously praising the chuche ideology as "a beacon illuminating the road ahead for mankind," "the contemporary guiding thought leading the masses of people along the one road of sovereignty," and "an ever-victorious weapon of the people for the independent stand and attitude."

A renowned Japanese professor, who is a member of the International Institute of the Chuche Ideology, after studying the chuche ideology, said "the chuche ideology is indeed a great thought that saves the destiny of the entire mankind," and a European professor emphasized "the chuche ideology is a precise guiding principle which, giving prominence to man as the most precious being, leads the liberation cause of the people along a straight road of victory."

As our foreign friends are unanimously saying, today the progressive people of the world, highly praising the chuche ideology as a great guiding thought for the revolution and construction of our era, as the banner of struggle of the people for the independent stand and attitude, are widely organizing and launching the task to learn from it.

As the task of closely studying the chuche ideology becomes brisk and the demands for publications relating to the chuche ideology grow dramatically, the works of the great leader Comrade Kim Il-song and books explaining the chuche ideology are being translated and published extensively in many countries, and this task is expanding and developing with each passing day.

The classical works of the great leader Comrade Kim Il-song have already been translated and published in many countries of the world in more than 50 ethnic languages, and the number of their copies reaches billions.

The historic thesis "On the Chuche Ideology" by Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, is creating a great sensation among the people of the world as "a classical document that has synthesized the chuche ideology" and "a supreme philosophical work that has given a flawless answer to the question of the destiny of the masses of people," and in a period of less than one year since its publication the thesis has been carried by newspapers, wire services, and broadcasts

in many countries, and is being published and widely disseminated in many countries as a monograph.

This bespeaks the fact that the chuche ideology is becoming a precious food for the revolution making the progressive people of the world realize the genuine truth of the revolution.

Amid the daily growing ardent desires of the revolutionary people intent on learning from the chuche ideology, many chuche ideology study groups have been organized in many countries of the world, and their ranks are expanding and developing.

The chuche ideology study groups that began to be organized since the end of the 1960s have been expanded today to numerous countries on many continents of the world, and embraced in them are the broad circles of people and personalities of all strata ranging from renowned personalities in the economic and academic, and social circles to the workers and peasants.

That the task of learning from the chuche ideology is being launched briskly among the revolutionary people of the world can be seen clearly in that symposiums on the chuche ideology are being conducted widely on a national and international bases.

Year after year national symposiums on the chuche ideology are conducted in many countries, and international symposiums on the chuche ideology are held amid a great concern of the world people.

Since the "symposium on the creative chuche ideology of Comrade Kim Il-song" was held as a seminar on an international scale in Lebanon in 1971, international symposiums have been held one after another on a continentwide and worldwide bases reflecting the earnest desires and aspirations of the progressive people and broad social circles of the world, and their scale is expanding further with each passing day.

How impressively international symposiums on the chuche ideology are conducted can be seen clearly in the one fact alone that participating in the symposium held in New Delhi, capital of India, in April 1982 on the occasion of the 70th birthday of the great leader Comrade Kim Il-song were 132 delegations from 107 countries and 5 international organizations.

Facts show clearly that the immortal chuche ideology founded by the great leader Comrade Kim Il-song is firmly capturing the hearts of the revolutionary people of the world and that it is becoming a contemporary current to learn from the chuche ideology.

Today the chuche ideology is being embodied in the building of a new society by the people of many countries.

The chuche ideology, overcoming the old concept that only by relying on the success of the revolution in big countries, developed countries, could the people of each country launch the struggle for the independent stand and

attitude, has illuminated the new road which makes the masses of people with an attitude befitting the master go forward to work out their destiny independently, creatively.

The people of many countries in the world, finding in the chuche ideology the road they should walk, are launching their struggle for the independent stand and attitude, holding the chuche ideology as a guiding principle.

To oppose all forms of enslavement and oppression and go forward along the one road of sovereignty is the common move of the progressive people of the world today, and it is becoming a powerful one that no force can check.

The chuche ideology, by putting the independent stand and attitude in the forefront as the basic principle of mutual relationship between each country and people as a nation, each party and state, has made it possible to bring about a new turnaround in the developing international relations.

The principle of the independent stand and attitude enunciated by the chuche ideology is today manifesting an ever greater vitality as a firm principle guaranteeing the development of the international communist movement and governing the relationship between communist parties, workers parties.

The principle of the independent stand and attitude is also becoming an acknowledged principle of the developing international relationship between newly emerging countries, various countries of the world with different social systems. The principle of the independent stand and attitude is providing a firm guarantee for the development of the relationship of friendship and cooperation between countries, transcending ideology and system.

Today many countries of the world, particularly the newly emerging countries, are strengthening solidarity on the principle of the independent stand and attitude, and are closely cooperating in all the political, economic, and cultural areas. Thus on a worldwide scale, the sovereignty force is becoming ever more strengthened, but as opposed to this, the imperialist aggressive force is becoming isolated and weakened day by day and the scoundrels are being sucked into an inextricable predicament.

All facts show clearly that the chuche ideology is indeed an immortal banner leading the struggle of the masses of people for the independent stand and attitude along the one road of victory.

Inevitably victorious shall be the sacred sovereignty cause of the revolutionary people going forward holding aloft the banner of the great chuche ideology.

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